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ABSTRACT

This book of 15 author-contributed chapters provides pragmatic illustrations of how to implement multicultural education in college and university courses of study, and presents strategies for both transforming curricula and the training of effective multicultural educators. Section I focuses on instructional strategies for schools that possess diverse student populations. Section II examines teacher preparation programs in effective interaction strategies for culturally diverse classrooms. The third section highlights key issues when establishing a climate for change. Chapters are as follows: "A Review of the Multicultural Education Literature" (Patricia L. Francis); "Using Effective Teaching Strategies in the Multicultural Classroom" (Donald Reyes); "Teaching and Learning with Culturally Diverse Students: A Teacher Preparation Course at a Comprehensive Public University" (Mario Yepes-Baraya); "Teaching about Cultural Diversity: Challenge and Response at a Community College" (Bansrajh Mattai); "Including the Unincluded in Mathematics" (Judith K. Olson and Melfried Olson); "Cooperative Learning in the Culturally Diverse Classroom" (Andrea T. Williams); "Combatting Racism in the Classroom" (James I. Macdonald and Stanley M. Newman); "Maximizing the Use of Comprehensive Assessments in Assessing Racial and Culturally Diverse Undergraduates: Alternative Strategies and Approaches" (Stafford Hood); "Preparing Teachers to be Effective Multicultural Educators" (Barbara S. Penelton); "Native Americans: From Christopher Columbus to Curriculum Integration" (James Fenelon); "Understanding Social Interaction in the Culturally Diverse Classroom" (J. Q. Adams); "Moving Beyond the Plantation: Collaboratively Transforming and Integrating the Curriculum" (Christina Brinkley et al.); "Notes on 'Faculty Development Programs in Support of Multicultural Education'" (Emily C. Wadsworth); "Leadership of the Governing Board and Central Administration: Providing the Policy and Budgetary Framework for Incorporating Multicultural Elements into College and University Curricula" (Carol Everly Floyd and Alfonzo Thurmon); and "Selected Multicultural Education Resources." Appendices include the executive summary of a state (Illinois) report on multicultural education and summaries of multicultural initiatives at Illinois institutions. (DB)

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...ultural Education:

Strategies for Implementation in Colleges and Universities

edited by:
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MULTICULTURAL EDUCATION: A RATIONALE FOR DEVELOPMENT AND IMPLEMENTATION

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to

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Expanding Cultural Diversity in the Curriculum and in Classroom Teaching

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DEDICATION

This book is dedicated to our children, Cristy, Jabari, James, John, Leia Lynne, Tino, and to all the children in the world. We hope that your generation will continue the challenge to share this earth as brothers and sisters.

ACKNOWLEDGEMENTS

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JQA
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TABLE OF CONTENTS

Foreword
Reginald Wilson

Preface
J. Q. Adams and Cynthia Suarez

Contributors

Chapter 1. A Review of the Multicultural Education Literature
Patricia L. Francis

Section I: Instructional Strategies for Diverse Student Populations

Chapter 2. Using Effective Teaching Strategies in the Multicultural Classroom
Donald Reyes

Chapter 3. Teaching and Learning with Culturally Diverse Students:
A Teacher Preparation Course at a Comprehensive Public University
Mario Yepes-Baraya

Chapter 4. Teaching about Cultural Diversity: Challenge and Response at a Community College
Bansrajh Mattai

Chapter 5. Including the Unincluded in Mathematics
Judith K. and Melfried Olson

Chapter 6. Cooperative Learning in the Culturally Diverse Classroom
Andrea T. Williams

Chapter 7. Combatting Racism in the Classroom
James I. Macdonald and Stanley M. Newman

Chapter 8. Maximizing the Use of Comprehensive Assessments in Assessing Racial and Culturally Diverse Undergraduates: Alternative Strategies and Approaches
Stafford Hood

Section II: Curriculum Issues in Multicultural Education

Chapter 9. Preparing Teachers to be Effective Multicultural Educators
Barbara S. Penelton

Chapter 10. Native Americans: From Christopher Columbus to Curriculum Integration
James Fenelon

Section III: Creating the Climate for Change

Chapter 11. Understanding Social Interaction in the Culturally Diverse Classroom
J. Q. Adams

Chapter 12. Moving Beyond the Plantation: Collaboratively Transforming and Integrating the Curriculum
Christina Brinkley, Janet Morrison, and Kathryn B. Ward

Chapter 13. Notes on "Faculty Development Programs in Support of Multicultural Education"
Emily C. Wadsworth

Chapter 14. Leadership of the Governing Board and Central Administration: Providing the Policy and Budgetary Framework for Incorporating Multicultural Elements into College and University Curricula
Carol Everly Floyd and Alfonzo Thurmon

Chapter 15. Selected Multicultural Education Resources
Tipawan Reed

Appendices

Appendix A. Planning and Status Determination Committee Members

Appendix B. Executive Summary from Multicultural Education: A Rationale for Development and Implementation. A Report Prepared by the Planning and Status Determination Committee and Delivered to the Illinois Board of Higher Education.

Appendix C. Summary of Multicultural Curriculum Initiatives at Illinois Institutions

Appendix D. Summary of Multicultural Instructional Initiatives at Illinois Institutions

FOREWORD

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"The keynote of democracy as a way of life may be expressed..as the necessity for the participation of every mature being in the formation of the values that regulate the living of men together...All those who are affected by social institutions must have a share in producing and managing them."

John Dewey

I am very pleased to write a forward to this volume on multicultural education that pragmatically addresses the issue so succinctly posed by John Dewey. Our society is becoming increasingly multicultural demographically; however, our educational institutions, particularly those of higher education, are belatedly and reluctantly coming to the realization that our academic curricula are not reflective of that increasing demographic diversity. I hasten to say that this is not an argument for simply adding colorful examples of various ethnic literature, customs, and culture. As I have said elsewhere, "the inclusion of diverse voices in the educational dialogue is vital to the search for truth... that will bring our history, our social science, our philosophy, and our literature to higher levels of richness and complexity."

The intent of the development of multicultural curricula is the serious business of transforming the educational process to more closely approximate the multidimensional nature of our actual lived experiences as a species, rather than the replacement of one narrow cultural panoply with another equally narrow one. Moreover, the intent of a multicultural curriculum is to help students develop values that will assist them to live in a multicultural world.

For example, at Le Moyne College (NY) this spring, the college's leadership came to the distressing conclusion that their curricula were leaving their "college graduates... poorly prepared to function in our pluralistic society." Moreover, their students "didn't see what connections their courses had to one another and to life outside the classroom." As a result, Le Moyne College embarked on an ambitious program of course revision that would not only be multicultural in nature but would be interdisciplinary as well, embedded within a context of values exploration. The result is that the college's Values Program "has generated a deeper respect for diverse perspectives."

This present volume on multicultural education has the even more ambitious goal of not only articulating the vision of "diverse perspectives," but of giving pragmatic illustrations of how to implement such diversity in college and university courses of study. The book presents strategies for both transforming curricula and training effective multicultural educators. It also deals with specific course content and broad concepts of curriculum development, as well as recommendations to chief administrators and governing boards for transforming higher education institutions for the twenty-first century.

I applaud this outstanding group of educators for the development of this comprehensive, thorough, and innovative document. I recommend it to those leaders and faculty in academia who share the responsibility for transforming our institutions of higher education to make the content of their courses of study relevant to the lived experiences and the developing values of their diverse students, the nation's future leaders. To them will fall the challenge of carrying forward the still incomplete struggle to achieve John Dewey's concept of "democracy as a way of life."

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PREFACE

For the next decade and well into the twenty-first century, preparing students for a multiethnic, multicultural world will be one of the major challenges facing institutions of higher learning. Providing all students with opportunities to experience academic success will be but one facet of the challenge. Colleges and universities must also address the issue of appreciation of cultural diversity. While many institutions now require a course in multicultural education, the fact remains that few successful intervention strategies and practices addressing these issues exist.

The Illinois Board of Higher Education has taken the initiative in establishing goals and priorities related to the expansion of multicultural education by providing financial assistance to
projects supporting this commitment at the post-secondary level. Multicultural Education: Strategies for Implementation in Colleges and Universities addresses various segments of the culturally diverse student population in higher education. Selected curricular issues and successful instructional strategies are presented for analysis and consideration by faculty, staff, and administration. Our selection of chapter topics is by no means exhaustive. If certain populations and diversity issues are not dealt with, it is due only to space limitations. The editors sincerely hope that this book is only the beginning and that other educators will continue and expand upon our efforts.

In the Introduction, Patricia Francis offers a comprehensive review of the literature, suggesting that the efforts of colleges and universities have lagged behind those of elementary and secondary schools in integrating multicultural education into the curriculum. She insists that pressure to transform post-secondary education must extend beyond the curriculum and into the total campus environment.

Section I focuses on Instructional Strategies for Diverse Student Populations. Reyes criticizes traditional instructional approaches like large group lectures that may contribute to reduced learning opportunities for culturally diverse students and offers the Interactive Teaching Model as a more effective method. Both Mattai and Yepes-Baraya share the courses at their respective institutions. Mattai, a faculty member at Joliet Junior College, our nation's oldest, public, two-year college, examines the role of education in general, and of human empowerment vital to a modern democracy. Yepes-Baraya provides a blueprint for developing a pedagogically sound introductory course at the comprehensive four-year college. His course utilizes the cognitive, affective, and interactive domains that are needed to carefully develop learning objectives and to identify necessary skills and appropriate learning activities which will assist the learner in mastering course content. The Olsons describe the role that colleges and universities can play in helping the traditionally underrepresented student in math in both precollege and college programs. They also discuss the importance of three college axioms which should underscore a post-secondary math department's commitment to its students. Williams addresses the well-documented successes attributed to cooperative learning strategies in the traditional mainstream classroom as well as some of the problems faced by culturally diverse students whose small group and individual social interaction skills may be different than the operational skills desired by the teacher. Williams stresses the importance of teaching social skills such as role-taking, empathy, and courtesy as a means of increasing the productivity for all students in the cooperative classroom setting. Macdonald and Newman challenge our understanding, use,

and tolerance of "race" in the classroom. They also provide examples of strategies they have developed in their teaching to help students understand and clarify their misconceptions about race. In the concluding chapter in this section, Hood critically examines the potential of alternative methods to assess the progress of racial and ethnic undergraduate students and proposes an experimental model which utilizes a comprehensive data base.

Section II examines Curricular Issues in Multicultural Education. In this section, Penelton looks at teacher preparation programs and encourages the development of skills in effective interaction strategies for culturally diverse classrooms. Fenelon urges educators to increase cultural understanding by infusing the curriculum with the Native American historical perspective. His insightful suggestions include the use of local and regional Native American materials and literary works.

Section III highlights key issues which need to be addressed when establishing a climate for change. Adams develops a theoretical model of classroom social interactions which occur in a variety of culturally diverse settings. He maintains that those students who are more anglicized in their social interaction skills are more likely to be successful academically. As a result of their collaborative project on curriculum, Brinkley, Morrison, and Ward were able to capitalize on existing campus resources. Their efforts, expanding across disciplines, have resulted in increased recognition and promotion of cultural diversity on their campus. Wadsworth emphasizes the comprehensive role of faculty development programs in creating and maintaining a campus-wide environment which supports cultural diversity. She envisions the involvement of faculty development personnel at all levels of institutional concern and offers practical suggestions as to how this may be achieved. Floyd and Thurmon analyze the roles of governing boards and central administration in providing proactive leadership in support of multicultural curricular reform and concludes with a practical framework as to how this may occur. In the final selection, Reed presents the reader with a wealth of multicultural resources. A balance is provided between sources which focus on the theoretical aspects of multicultural education and those which offer practical strategies and ideas for classroom activities. Particularly useful are the listings of journals, professional associations, technical assistance agencies, and the directory of the Multifunctional Resource Centers.

The views of the authors set forth in this volume are their own and do not reflect the positions and policies of the Illinois State Board of Higher Education. Additional bibliographic information may be obtained directly from the authors.

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A REVIEW OF THE MULTICULTURAL EDUCATION LITERATURE

Patricia L. Francis
State University of New York College at Cortland

Less than fifty years ago this country witnessed the emergence of a new educational approach that was radically different from its predecessor with respect to underlying philosophy, pedagogy, and even the students it was intended to serve. Since that time this approach, "multicultural education," has itself experienced a number of conceptual shifts that have in turn raised new questions about its meaning, scope, and value as a strategy for educating our nation's children.

Attempts are made in this chapter to capture the fairly tumultuous history of multicultural education, to summarize its many meanings, and to identify conceptual and pragmatic problems faced by educators who have tried to implement this approach. Special attention will be paid to these issues in American higher education, the educational level at which multicultural education is least developed. A basic assumption is that college-level educators can learn a great deal from efforts to implement this approach in primary and secondary schools, particularly regarding the need to extend multiculturalism beyond the classroom to the total campus environment.

Historical Trends

Of the many myths that continue to be perpetuated about our nation, few are cherished more than that of the United States as the great "melting pot," welcoming one and all regardless of race, religion, or native land. Numerous authors have attacked this myth, including Banks (1981b) who points out that the melting pot philosophy routinely excluded African Americans and Native Americans. Banks further notes that due to increasing English superiority in our country's formative years, "Americanization" became in fact "Anglicization." Certainly by the beginning of the twentieth century a "WASP" orientation was firmly in place, exerting a strong influence on our societal structure and national policy-making. Given this context it is not surprising that historically education in the United States has been based on a strict, "Anglo-conformity" model of assimilation (Gordon, 1964).

Kallen (1924) introduced an idea that was to have significant impact on this country's conceptualizations of interethnic relations and, eventually, its approach to education. In offering the term "cultural pluralism," Kallen proposed that total assimilation is not a desirable reaction by non-dominant groups in a pluralistic society. Today, cultural pluralism is widely acknowledged as the ideology from which the theoretical foundations of multicultural education are derived (Tesconi, 1984).

Current principles of multicultural education reflect a number of assumptions of cultural pluralism, including those emphasizing the relationship between ethnic/cultural group membership and an adaptive personality, intergroup interaction as a means of enhancing openness to diversity, the idea that no one way of life is better than another, and the notion that loyalty to the larger society depends on loyalties rooted in multiple sub-societies (Tesconi, 1984). Specific educational applications of the cultural pluralism model have been

made by Banks (1977), who rejects extreme cultural pluralism on the grounds that it places excessive emphasis on the separation of ethnic/cultural groups. Instead, he describes a "pluralistic-assimilationist" model that assumes ethnic attachments exist in individuals while recognizing that all Americans share common cultural traits.

Although multicultural education is thought to be a recent innovation in United States education, Gollnick (1980) observes that it is simply a new term preceded by old concepts. In fact multicultural education might be best conceptualized as a developmental process that has progressed through a number of discrete stages (Hiraoka, 1977). In the 1940's intercultural education programs were implemented for the purpose of reducing prejudice (Banks, 1979; Gollnick, 1980); these programs were short-lived due to inadequate funding. The 1960's version of multicultural education was based on the cultural deprivation model and thus manifested itself in the form of compensatory education (Banks, 1983) and was targeted towards students who belonged to non-dominant ethnic groups (Pratte, 1983). Such efforts have been almost universally criticized for emphasizing the superiority of the white dominant culture (Pratte, 1983).

According to Gay (1983), the scene for the emergence of the current multicultural education movement was set in the 1960's by multiple forces, including the civil rights movement, criticisms by textbook analysts of the largely monocultural materials being used in classes, and the generally negative assessments of compensatory education programs. Demands by "white ethnics" also played a role in the emergence of multicultural education at this time (McCormick, 1984). Most striking about this emergence was the new form multicultural education had taken, especially compared to the prior model based on assumptions of cultural deprivation. That is, this new version was founded on the democratic model, reflecting its emphasis on giving students cultural alternatives (Gezi, 1981) and valuing all heritages (McCormick, 1984). Also the target population changed, as more authors argued that all United States citizens are entitled to an education that emphasizes democratic principles (Pratte, 1983). In this way, multicultural education came to be viewed as advantageous for all students (Deyoe, 1977).

Still, this approach continued to evolve, with ethnic studies programs that focused on single ethnic groups becoming popular in the 1970's (Foerster, 1982). Gradually there was a movement toward multiethnic education, which emphasized the totality of ethnic diversity in this country (Banks, 1977). Most recently, educators have adopted the broader term "multicultural education" in order to explicitly acknowledge that diversity based on factors other than ethnicity exists and deserves our attention.

The Meanings of Multicultural Education

Clearly, the development of multicultural education has been characterized by many conceptual shifts in a short period of time. It is not surprising, then, that this educational approach "means different things to different people" (Sleeter & Grant, 1987). Because it is impossible to state concisely and meaningfully what multicultural education is, a better strategy might be to examine what multicultural education does.

Authors delineating the purpose of multicultural education have described numerous goals and objectives, which can be classified as cognitive, affective, or behavioral. Cognitive goals target the acquisition of a multicultural knowledge base and include enhancing students' understanding of diversity and different cultures (ASCD, 1977; Gibson, 1976) as well as the contributions made by different ethnic groups to our society and others (Gollnick, 1980).

Objectives that serve an affective function target attitudinal change. Such objectives include students' coming to value and respect diversity (ASCD, 1977; Commission, 1973), changing their opinions about other groups (Gezi, 1981), and increasing the self-esteem of minority-status students (Hollins, 1982). Also, because teachers' attitudes are so critical to their ability to convey multicultural content (Deyoe, 1977), it may be necessary to make teachers themselves more accepting of diversity (Hollins, 1982). Finally, behavioral goals that have been identified include preparing students to function more effectively in diverse environments (Banks, 1979; Gezi, 1981), increasing positive interactions between the members of different cultural groups (ASCD, 1977), enhancing the academic performance of minority-status students (Hollins, 1982), and reducing discrimination against stigmatized groups (Banks, 1977).

In addition to these shorter-term goals, some authors have hypothesized that multicultural education can ultimately have long-term implications at both the individual and institutional levels. Gollnick (1980) suggests that with time multicultural education may narrow the educational and achievement gaps that exist today between majority- and minority-status children in the United States. Similarly, a number of authors argue that multicultural education is more likely to produce equitable educational opportunities and, eventually, social justice for all individuals (Gibson, 1976; Lynch, 1987).

It is appropriate during this discussion of macro-level goals to describe ideas of two pioneers in the multicultural education movement, James Banks and Carl Grant, who argue convincingly that, if implemented properly, multicultural education can have profound and lasting ramifications for our society. For these men, proper implementation can only occur through the total transformation of the school environment. Grant (1978) argues that "education that is multicultural" implies a systematic attempt to promote diversity in all aspects of educational programming, including staffing patterns, curricula, and bias-free instructional materials. Similarly, Banks (1979) describes the need for "reforming" the entire school environment. Such ideas are notable in that they have facilitated a growing acceptance by educators of multicultural education as an orientation (Foerster 1982). Inherent in this meaning is the idea that multicultural education is a pervasive approach that must extend far beyond curriculum content, extra-curricular activities, and teaching strategies if it is to accomplish its multi-faceted agenda.

A number of useful conceptual typologies have been developed in order to organize the multiple meanings of multicultural education (Banks, 1981a; Gibson, 1976; Sleeter & Grant, 1987). Of these schemes, Sleeter and Grant's (1987) seems best able to adequately categorize these meanings. It has the added advantage of representing the chronological development of this educational approach. Perhaps most important for the purposes of this paper, Sleeter and Grant's typology might be most appropriate for evaluating and guiding multicultural education as it is implemented in this country's colleges and universities.

Sleeter and Grant's (1987) scheme identifies and is based upon five different meanings of multicultural education, the first of which stresses teaching the "culturally different," an essentially assimilationist approach. A second meaning emphasizes the importance of "human relations" and attempts to help students from different backgrounds interact effectively. Third, Sleeter and Grant identify strategies that focus on "single groups" (e.g., African American Studies, Women's Studies), giving little attention to the interconnections that may exist among different groups. The fourth approach, "multicultural education,"

somewhat acknowledges these interconnections but still emphasizes culture, race, and ethnicity. Also, while social class is often discussed in this model, social stratification is rarely mentioned. Finally, Sleeter and Grant refer to "education that is multicultural and socially reconstructionist," an inclusive approach which assumes forms of oppression are interrelated, highlights social stratification, and advocates social action as a way of combatting oppression.

As this scheme suggests, multicultural education is much more inclusive today compared to earlier efforts which focused almost exclusively on race and ethnicity. However, this change has not been welcomed by everyone. Banks (1979), who has preferred the term "multiethnic education," argues that defining the boundaries of multicultural education is a critical task, and that including multiple groups in this framework might be a mistake because the same targeting and implementation strategies might not be equally effective for all groups. Earlier Banks (1977) had suggested that it might be appropriate to limit this framework to any cultural groups that had experienced discrimination.

However, this criterion is not likely to satisfy everyone, due to the fact that different groups may inevitably have competing interests. McCarthy and Apple (1988) warn that increasing inclusivity in multicultural education may result in negating the importance of some groups. More specifically, Gay (1983) expresses the concern that, should the meaning of multicultural education become too elastic, its initial interest—racial and ethnic non-dominant groups—may be shortchanged. The problem of inclusivity may become a greater concern in the future as more groups assert their right to be considered a "culture" (e.g., homosexuals).

Multicultural Education in American Higher Education

In the early 1970's when the American Association of Colleges for Teacher Education (AACTE) released its statement on multicultural education, it explicitly stated that this approach must be implemented at every educational level (Commission, 1973). However, compared to implementation efforts at the primary and secondary levels, those in the nation's colleges and universities have proceeded much more slowly and less systematically.

Until recently efforts to implement multicultural education in American higher education were manifested in either ethnic studies programs (i.e., corresponding to Sleeter and Grant's third model) or in teacher preparation programs (Klassen & Gollnick, 1977). Only in the last few years have college-level educators begun to argue that a multicultural perspective should be a part of the general college curriculum and that requirements should be imposed to ensure that most if not all students be exposed to this perspective. Attempts to realize these objectives in our colleges have generally been referred to as "curriculum transformation" or "curriculum diversification," depending on the scope of the effort. One notable aspect of these efforts is that they represent a departure from the single-group model and movement towards Sleeter and Grant's (1987) fourth model of multicultural education.

While a rationale for establishing multicultural education programs has already been presented, particularly in primary and secondary schools, the recent movement toward curriculum diversification in American higher education has been stimulated by some unique developments and circumstances. An example would be the rapidly-growing tendency by faculty and students to reject curriculum and course content as "androcentric" and "Eurocentric" (Joseph, Reddy, & Searle-Chatterjee, 1990), referring to the fact that curriculum in higher education has been dominated by a Western European, male-focused perspective.

A number of references have been made regarding the prevalence of this perspective and its consequences. Writers in the sociology of education (Apple, 1979; Giroux, 1983) speak of a "hidden curriculum," reflecting their view that information imparted in the schools serves the interests of dominant groups. Schuster and Van Dyne (1984) offer a similar notion, describing an "invisible paradigm" as an infrastructure in academia that marginalizes the lives of women, people of color, and others who are outside the dominant class or culture.

Curriculum reform in American higher education has also been stimulated by the growing realization that non-mainstream students have considerable difficulty negotiating this system. Several educators have argued that a male-focused, Eurocentric perspective conveyed in the classroom becomes a critical part of the overall campus climate, to the extent that students who cannot identify with this perspective become at risk academically (Wright, 1987). In this regard, the problems of African American, Native American, and Latino students are especially easy to document. For instance, in 1984 these three groups accounted for only 9.2%, 4.4% and .7%, respectively, of the total enrollment in United States colleges ("Minority Access," 1987). Also, while white women do not have comparable problems gaining access to our nation's colleges, they have had great difficulty entering certain prestigious fields of study, notably math, engineering, and the sciences (Stage, Kreinberg, Eccles, & Becker, 1985). As a partial explanation, Hall and Sandler (1982) have described American higher education as a "chilly climate" for women, stressing their belief that the male-dominant atmosphere on most campuses makes it difficult for female students to excel.

Perhaps the strongest argument for curriculum diversification in our colleges can be made by pointing to the recent, dramatic increase in harassment and violence directed towards non-mainstream students on university campuses. This increase has been well-documented in a number of periodicals including *Ebony* and the *US News and World Report*, reporting bias-related acts against African American, female, Jewish, and gay and lesbian students (Freiberg, 1989; Levine, 1990; Randolph, 1988).

Responding to the circumstances and events described above, educators have increasingly acknowledged that American higher education has an obligation to transform its curriculum to reflect a truly pluralistic scholarship, thereby more equitably meeting the needs of all its students. One of the most comprehensive transformation projects to be developed to this point was proposed by Schuster and Van Dyne (1985), who integrated gender issues into the Smith College curriculum using a six-stage model. This scheme begins with an "invisible women" stage in which the contributions of women are ignored, and culminates in a "balanced curriculum" stage which emphasizes understanding women's and men's experiences simultaneously as well as the relationship of gender to other factors such as class and race. Other colleges implemented gender integration projects in the 1980's, including Wheaton College (Spanier, 1984) and Montana State University (Schmitz, 1984). Schuster and Van Dyne (1984) observe that both of these federally-funded projects had sweeping mandates, targeting the entire college curriculum. However, most colleges interested in curriculum reform must do so with limited funding from within the institution. In fact, Schuster and Van Dyne note that most institutions of higher learning are in a "context of crisis," meaning that they are characterized by inadequate resources, retrenchment threats and a steady-state faculty (i.e., middle-aged, tenured, non-mobile). Clearly, such conditions make it very difficult to consider curriculum changes of any kind. Nevertheless many colleges and universities have managed to implement curriculum diversification in varying degrees, using strategies that will be described fully at this time.

Curriculum Diversification Strategies in Higher Education

It is possible for colleges and universities committed to curriculum diversification to pursue this goal in reasonably cost-effective ways. Generally, institutions have employed one of four different strategies: 1) the single-course option, 2) the menu approach, 3) curriculum infusion, and, 4) general education. According to the single-course approach, the institution designs one new course on multiculturalism that most or all students are required to take. For example, at William Paterson College in New Jersey all students must complete a course entitled "Racism and Sexism in a Changing America" (Rothenberg, 1988). In the menu approach the college identifies a list of already-existing courses that deal in some fashion with multiculturalism. Students then choose to take any course from that list. As noted by Magner (1990), this strategy has been selected by a number of university systems, including the University of Wisconsin, Florida State University, and Pennsylvania State University.

The infusion strategy emphasizes the integration of multicultural perspectives into a large proportion of a college's course offerings. As an example, the infusion of gender issues has been successfully implemented at Hunter College in introductory courses (Denmark, Helly, & Lees, 1986) as well as in the professional curriculum (Abramovitz & Helly, 1987). Finally, in the fourth option, a category on multiculturalism is added to an institution's existing general education or liberal arts requirements. Specific criteria are developed defining the category, and courses included in the category must meet those criteria. The State University of New York College at Cortland adopted this approach when it developed a general education category on prejudice and discrimination (Francis & Russell, 1990).

Each of these four strategies is characterized by advantages and disadvantages, and one approach may be more effective than another depending on the nature of a particular institution. The primary advantages of the single-course option include control over course content and the relative certainty that all students are being exposed to the same information. However, logistical problems are likely to arise as it may be difficult offering sufficient numbers of sections to meet student demand and finding enough qualified faculty members to teach the course content.

The major advantage of the menu strategy is that most colleges will already have a fairly large number of courses that address multicultural issues, particularly if multiculturalism is broadly defined. As such this option requires no new course development, making it the least expensive choice from a resource perspective. However, pedagogically this option is the worst choice. For example, it is highly probable that the menu offerings will be extremely heterogeneous, raising serious concerns about imposing the requirement. Furthermore, few courses selected in this way will address multicultural issues in sufficient detail.

The choice between the infusion approach and the general education option might be the most difficult to make. Valid arguments in favor of infusion are that a separate category on multiculturalism results in a "ghettoization" and that it is best to incorporate them broadly across the curriculum so that students are exposed to them in multiple contexts (Gay, 1983). Also, Rothenberg (1988) has warned that separating multiculturalism from the rest of the curriculum may lead to the perception that these issues are the "peculiar concerns" of a small group of faculty.

However, there are also good reasons for diversifying the curriculum through general education. First, such a strategy sends a strong message to the campus community

and prospective students by highlighting multiculturalism as a fundamental area of study, on a level with the study of science, fine arts, history and other subjects included in a college's general education or liberal arts program. In addition, the complexity of issues related to multiculturalism mandates sustained and in-depth attention to a degree that is not possible through infusion.

It should be noted that the use of one of these four strategies in no way precludes the use of another, and in fact effective curriculum diversification may entail the use of multiple approaches. Some of the schools described earlier have attempted to combine strategies. For instance, William Paterson College uses both the single-course option and infusion strategies, while SUNY at Cortland has attempted to promote infusion in addition to implementing its general education requirement.

To conclude, it is clear that curriculum diversification is a goal at many colleges and universities today. However, there is wide variation among these institutions with respect to defining multiculturalism and the scope of the undertaking. Moreover, these efforts have not tended to be inclusive, emphasizing race, ethnicity, and culture with some attention given to social class issues (Magner, 1990). With some exceptions (e.g., Smith College, State University of New York College at Cortland, William Paterson College), curriculum diversification projects have not attempted to integrate issues such as sexism, racism, heterosexism, and classism. Therefore, generally these efforts seem to meet the criteria of Sleeter and Grant's (1987) fourth model.

Conclusions

Using their typology to evaluate multicultural education at the primary and secondary levels, Sleeter and Grant (1987) concluded that the most popular approach was the fourth model, "multicultural education." While a similar conclusion was reached in the present paper regarding multicultural education in American higher education, its implementation at this level still lags far behind efforts in the primary and secondary schools. Perhaps the most critical difference is that colleges have not paid sufficient attention to transforming the *total school environment* (Banks, 1979; Grant, 1978), an observation that is in fact reflected in college educators' focus on "curriculum" transformation or diversification.

Throughout this paper, references have been made to problems faced by advocates of multicultural education. Other serious challenges exist, however, especially at the college level. For instance, based on the belief that schools are major institutional structures used historically to maintain the privileged position of the dominant group (LaBelle, 1979), some writers dismiss multicultural education as nothing more than a liberal interpretation of the more radical demands of women and people of color in the 1960's (McCarthy, 1988; McCarthy & Apple, 1988).

Other criticisms have been posed by political conservatives, who argue that our educational system needs to get "back to basics," citing lower scores on standardized tests and declining academic achievement as evidence (Banks, 1986). In American higher education, the conservative agenda has most recently manifested itself in arguments centered around the concept of "political correctness" ("Taking Offense," 1990). That is, opponents of a multicultural curriculum are depicting it as an attempt on the part of liberal faculty members to politicize the curriculum (Searle, 1990) and to "indoctrinate" students ideologically.

To this point proponents of multicultural education have not tended to take such objections seriously and therefore may not have given adequate consideration to framing a thoughtful response. However, there are reasons to suggest that they should do so, such as the recent growth in popularity of conservativism in this country. More than ten years ago Grant (1979) pointed to this trend, citing presidential cutbacks in social programs and loss of

support for busing as examples. This trend has only grown stronger in the 1980's, and there is no reason to expect a reversal in the near future. Gay's (1983) reference to conservativism as a major threat to multicultural education is still very apt.

Other problems include the failure of multicultural education practitioners to assess their programs (Banks, 1983; Tesconi, 1984). In the absence of evaluative information, multicultural education may become increasingly difficult to justify, especially as budget problems in our colleges grow more severe. In this regard, Gay (1983) identifies economic factors as another major threat to multicultural education, noting that such programs are likely to be the first victims of retrenchment given their failure to acquire widespread acceptance by mainstream educators. In addition, despite numerous references to the unique pedagogical problems that may be encountered when teaching about multicultural issues (Baker, 1981; Deyoe, 1977; Gay, 1983), instructional guides and models for use at the college level are virtually non-existent.

A final major challenge to curriculum reform in American higher education stems from the fact that, except for periodic review by accrediting agencies, colleges and universities are rarely subjected to external evaluation. Consequently, any pressure to transform the curriculum must come from within the institution. Two accrediting agencies, the Middle States Association of Colleges and Schools and the Western Association of Colleges and Schools, have added to their standards the implementation of cultural diversity goals (Leatherman, 1990). In fact, last year the Middle States organization deferred the reaccreditation of Baruch College as a result of that school's poor record on minority representation (Wiley, 1990b). However, that decision has been met with great resistance and controversy, perhaps to the extent that other accrediting agencies will be unlikely to follow the example of the Middle States group (Wiley, 1990a).

To conclude, the development of multicultural education has been characterized by rapid change and growth over a span of less than fifty years. Most recently this educational approach has been manifested increasingly in our country's colleges and universities, although it remains least developed at the level of higher education. While several challenges to multicultural education have been outlined in this chapter, all can be met if given adequate and thoughtful attention by those individuals who believe strongly that multicultural education is the only acceptable system for our children and young adults.

Perhaps college-level educators would do well to examine the work that has been carried out in primary and secondary schools, as many valuable lessons can be learned about curriculum development, teaching materials, and pedagogical strategies (Ehlers & Crawford, 1983; Gollnick & Chinn, 1986; Lynch, 1987). Undoubtedly, the most valuable of these lessons is that the effective implementation of multicultural education requires transforming the entire campus environment. Accordingly, college faculty, staff, and administrators must expand their vision beyond "curriculum diversification" and begin to address other facets of campus life, including the cultural climate; the extent to which faculty, staff, and student groups are actually "diverse"; and the quality of the campus atmosphere for mainstream and non-mainstream students. In this way, college campuses may actually become the kind of place many educators feel they should be—learning and living environments that reflect diversity and maximize the academic and personal growth of all students.

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NOTES:

Section I: Instructional Strategies for Diverse Student Populations

15

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Chapter 2

USING EFFECTIVE TEACHING CONCEPTS IN THE MULTICULTURAL CLASSROOM

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"Learning and instruction are the major goals of school: classrooms are the major settings wherein these goals are addressed. How classroom teachers cope with issues of equity, standards, and student differences, then, is an important, if not the most important, element in how schools actually function to provide or restrict opportunities for student success."

Nancy Karweit

Professors who focus their attention solely on presenting their subject matter to groups of students might, unknowingly, be teaching and behaving in ways which disadvantage many students in the multicultural classroom or lecture hall. Common instructional activities such as lecturing, questioning, reinforcing, and so on may have different learning consequences for students whose cultural heritage differs from the mainstream. Thus, while common teaching behaviors may promote learning and understanding for most students, they may at the same time reduce learning chances for culturally diverse students.

In this chapter, the goal is to provide a few notes of caution to professors who want to maximize success opportunities for all students. I will focus on instruction only, since curriculum issues have been effectively treated in other chapters of this volume. Let us begin with a consideration of mass teaching and then move to interactive teaching.

Mass Teaching

In mass teaching, instructors typically lecture to large groups of students, perhaps using an overhead projector to reinforce main points or to focus students' attention on an outline of the lecture material. In the multicultural lecture hall, teachers may consider one or two instructional points which could pave the way for a more equal opportunity to learn content.

Review important learning prerequisites. Many culturally diverse students, and especially those from low SES and poverty circumstances, have not acquired the necessary learnings for the lesson at hand. Especially in disciplines that are ordered hierarchically, such as science and mathematics, learnings build upon one another; mastery of earlier concepts are prerequisite to understanding subsequent concepts. Even with less ordered disciplines, principles and generalizations are defined by concepts, concepts by subconcepts, and lower level concepts by recourse to information and data (Gagne, Briggs, & Wager, 1988).

For example, in a physics class, students might be asked to judge the equalities and inequalities of volumes of liquids in rectangular containers. According to Gagne, students must have previously attained at least fifteen subordinate rules (such as volume equals cumulative "slices" of area) and seven subordinate concepts (such as identity of liquid) in order to master this objective.

Although professors assume that their students have mastered basic learnings such as these before taking their seats, frequently culturally diverse students will not, in fact, have acquired them. Less funding for schools where the minority population is the majority, less access to technology, and curriculum requirements which force students to learn unfamiliar content are only some of the reasons why culturally diverse students more often lack the prerequisite learnings already acquired by their culturally mainstream and middle-class peers. Thus, even a quick review of prerequisite knowledge can help to equalize opportunities to learn in the multicultural lecture hall.

In practice, this review can take the form of a short restatement of important prerequisite learnings and introductory statements pointing out how these prerequisite learnings are linked to the new learnings soon to be presented. Since professors will find it impractical to quiz students on prerequisite knowledge of skills in the large lecture hall setting, they can safely make the assumption that many students in the class will benefit from systematic planning which reviews prerequisite materials and links old knowledge with current material. Such a practice will especially help the culturally diverse student in these situations. Indeed, such a step is part of at least three important models of instruction (Reyes, 1990).

Provide examples of abstractions used in the lecture. There is substantial evidence that university professors have overestimated college students' ability to acquire abstract learnings without recourse to concrete examples (Reyes, 1987). While this overestimation applies across the board to all university students, culturally diverse students may face the most difficult learning challenge when professors string abstractions together or use abstractions without examples in their lectures and presentations (Reyes and Capsel, 1989; Shad, 1982).

For example, curriculum content in the university lecture hall is almost always more abstract to culturally diverse students' culture and experience than to their classmates'. In addition, the abstract learning style is probably culturally diverse students' least effective style for learning (Sleeter, 1988). This presents a difficult learning challenge for many students in the multicultural lecture hall.

Professors can help students overcome this learning hurdle by providing concrete and empirical examples for the abstract concepts and generalizations they use in their lectures. Especially when these abstractions are first introduced, grounding them in identifiable real world situations or examples before going on, can improve the learning opportunities for all students, and certainly for most culturally diverse students. An abstract concept such as a role can, for example, be supported by concrete situations familiar to students. Actors assume roles, sports players have a role they perform for a team, family members have roles they play within the group structure, and so on. A quick mention of some of these examples familiar to all students help them grasp the meaning of this concept. Similarly, other abstractions can be exemplified during a lecture or presentation.

Interactive Teaching

In addition to the lecture hall, professors often teach in regular classroom settings more conducive to an interactive style of teaching. Here too, professors can adopt behaviors which can help to close the gap in opportunities to learn.

In interactive teaching, the instructor presents a lesson while engaging in two-way communication with the students. For example, the instructor may check students' knowledge of key points through the use of questions, and students may ask the instructor for clarification of various aspects of the lesson. Here too, the instructor should be aware that certain teaching behaviors can advantage or disadvantage students' learning opportunities.

Much of the research in this area followed Rosenthal and Jacobson's (1968) assertion that teachers' perceptions of students' capacity to learn influences teachers' relationships with students in ways that self-fulfill the prophecy. Other researchers attempted to pinpoint the behaviors themselves that promoted the outcomes that teachers had predicted (Good, 1981).

Perhaps the overriding generalization that summarizes this research is that when teachers hold a lower learning expectation or lower ability perception for culturally diverse students, they behave towards them in ways which subtract from these students' ability to learn the material. Oftentimes instructors may treat students differently without active knowledge of these behaviors. Thus, the instructor should be alert for ways in which they interact or fail to interact with culturally diverse students. They should be sensitive to such issues as the amount and type of questions they ask all students, their use of wait time and prompts, and their use of reinforcement. The following suggestions might be helpful in this regard.

Distribute questions equally among students in terms of quantity and quality. Interaction with the teacher is one major avenue of feedback for students. An instructor's acceptance or correction to responses or recitations gives students valuable individualized learning information. In addition, students who interact with teachers during a lesson will more likely remain on focus and attentive. Unfortunately, instructors tend to call less frequently on perceived low achievers, often the culturally different student, than on other students (Kauchak & Eggen, 1989).

When instructors respond to students who call out or volunteer responses, students who are most comfortable with traditional academic ways and customs and students who are academically assertive are typically the ones who receive this important form of attention. To insure a fair distribution, instructors can use a lottery system of some sort when questioning students. Marks on a seating chart or choosing name cards in a random fashion are two systems that can be used.

Ask higher level questions of all students. Asking culturally diverse students "easy" questions is a form of patronization that communicates a low learning expectation. This can happen when instructors are not paying attention to their questioning behavior. Often we are so driven by negative stereotypes of whole cultural groups that it seems "natural" to reserve difficult questions for mainstream students and let culturally diverse students answer the recall questions.

For example, an English instructor may ask an African American student to define a concept, such as metaphor, and then ask a classmate to give an example from the work they have been reading. When a teacher utilizes this practice on a regular basis, it communicates a negative expectation for learning from the teacher to culturally diverse students.

Teachers also expend less effort in working with students they perceive as low achievers. They are less likely to use time-consuming methods with them even when these methods have been demonstrated as effective (Kauchak & Eggen, 1989). These methods include the appropriate use of wait time and prompts, which leads us to our next two points.

Give culturally diverse students sufficient wait time to formulate responses to complex questions. Recently, in a graduate class, I had an Asian student in attendance who had a limited English proficiency. I recall being very careful to ask him a fair share of questions and a range of questions as well. However, I caught myself "bailing out" rather quickly as he took time to think through a response and communicate it to the class in his imperfect English. I would try to keep the pace of the lesson going by calling on someone

else. After I realized what I was doing, I determined to hang with this student. The rewards were great. He showed himself to be a reflective person with much to say. All members of the class became richer for his insights, even though we had to listen hard to acquire his meanings.

Giving students sufficient wait time to respond is an effective strategy across the board, but especially important to the multicultural classroom. Instructors must communicate to all of their students that they expect them to learn and understand, that they expect a reflective response will be forthcoming, given sufficient time to formulate one.

Teachers who patronize students by not wanting to embarrass them with difficult questions and fair opportunities (wait time) to answer disadvantage them. When a culturally diverse student seems stuck for a response, using a prompt can be an effective strategy.

Provide prompts for students who are having difficulty responding to a complex question. With this strategy, teachers redefine a broad question by a more narrow follow-up question. For example, after asking a student to compare economic policies of two Third-World nations, the instructor may prompt the student with a follow-up question asking what their comparative views on the import of consumer goods might be.

This strategy, which Kauchak and Eggen call the most important skill in a teacher's repertoire, can help focus students' attention on important elements of the original question, provide a greater opportunity for students to develop a correct response, and build confidence; finally, the use of prompts is a strong alternative strategy to "bailing out."

While the prompting strategy is effective for use with all students, in the multicultural classroom it is especially important. Teachers who use prompting strategies along with fair distribution of questions and sufficient wait time with culturally diverse students communicate to them that they can learn and are expected to do so. By having high learning expectations for culturally diverse students and behaving accordingly, instructors can help bring all of their students into the educational mainstream.

A final suggestion for the interactive teacher in the multicultural classroom concerns reinforcement and feedback.

Reinforce students only for correct responses or productive lines of thought. There is evidence that students perceived by teachers as low ability are given more inappropriate or gratuitous reinforcement than other students (Good & Weinstein, 1986). Non-contingent reinforcement, that is, reinforcement not based on correct responses or approximations, make it difficult for culturally diverse students and others perceived as low achievers to learn what is expected of them in the classroom.

Thus, instructors should be careful to reinforce students only for accurate responses or productive lines of thought. Giving approval and reinforcement for marginal or incorrect responses is again a dysfunctional form of patronization that keeps the culturally diverse student from learning his or her actual academic status and precludes effort at learning material since, indeed, he or she has received feedback that they already have learned the material.

A Final Word

Many of these suggested practices are part of the larger world of effective teaching variables. When used in the multicultural classroom with an eye towards promoting equal opportunities to learn, these behaviors can be the instructor's best tools.

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NOTES:

Chapter 3

TEACHING AND LEARNING WITH CULTURALLY DIVERSE STUDENTS: A TEACHER PREPARATION COURSE AT A COMPREHENSIVE PUBLIC UNIVERSITY

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This article will identify and discuss instructional strategies for multicultural education at the college level, making reference to and using examples from Multicultural Education: Teaching and Learning with Culturally Diverse Students, an introductory, junior-level course developed by Yepes-Baraya (1990) in the context of the State University of New York College at Fredonia's teacher education program.

Even though the examples of instructional strategies that will be presented correspond to an education course, many, if not all, of these strategies can be used in social sciences courses, in the humanities, and in other disciplines.

Instructional Objectives for Multicultural Education

Before one can appropriately address the issue of instructional strategies, one must consider the aims of instruction and, more specifically, the learning objectives for a given course (Romiszowski, 1984). Virtually all college courses in education, social sciences, and the humanities encompass objectives in the cognitive and affective domains (Bloom, et al, 1972; Krathwohl, Bloom & Masia, 1972). Moreover, most college instructors agree that learners should be expected to go beyond the information given in the course and develop both cognitive and affective skills needed to function in an increasingly complex world.

Cognitive skills are those skills resulting from the manipulation of information and application of information in new situations. Examples of cognitive skills in high demand are decision making, problem solving, and critical thinking. Affective skills are those skills dealing with self-knowledge and interpersonal communication, and the degree of one's awareness of one's own attitudes and conditioned habits. Examples of affective skills are personal control skills and developing a value system congruent with one's personal and professional behavior. In addition to the cognitive and affective domains, multicultural education courses are likely to have a component requiring the development of what Romiszowski (1984) has labeled "interactive skills." These are skills one exercises in interpersonal communication and dealings with others. Examples of interactive skills are listening skills, leadership, supervision and persuasion.

Essentially, for each one of the cognitive, affective, and interactive domains, instructors can develop knowledge objectives and skills objectives. Knowledge objectives are needed to provide the conceptual foundation and in-depth understanding of the subject matter and the skills objectives are needed to guide learners and instructors in the acquisition, development, and mastery of skills required for professional competency.

Given the cognitive, affective, and interactive domains and the distinction between knowledge objectives and skills objectives, it is pertinent to ask how these domains and types of objectives are represented in multicultural education courses at the college level. Table

1 lists the objectives for the introductory multicultural education course used as a basis for this article. For this particular course there is a knowledge base for the cognitive, affective, and interactive domains consisting of ten knowledge objectives. In addition, there are ten skill objectives, some of which pertain primarily to each of the cognitive, affective, or interactive domains.

Since multicultural education is a philosophy for education that (1) questions prevailing attitudes toward minorities and other groups that remain outside the American mainstream, and (2) aims to foster understanding, respect, and appreciation of these groups, their cultural heritage and their contributions, it is appropriate to assume that, generally, multicultural education courses at the college level will have a large proportion of affective and interactive objectives in addition to the cognitive objectives more commonly found in other college courses. Moreover, because multicultural education is concerned with bringing about changes in society to eliminate existing poverty, discrimination, and oppression (Sleeter & Grant, 1988), it has to consider the need to develop learners' skills—cognitive, affective, and interactive—to effect these changes.

Table 1

Course Objectives for Multicultural Education: Teaching and Learning with Culturally Diverse Students *

KNOWLEDGE OBJECTIVES for the Cognitive, Affective and Interactive Domains
1. The need for multicultural education, its historical development, goals, and processes.
2. The patterns of perception and thinking, assumptions, values and cultural norms of American mainstream society and America's major ethnic and racial minority groups.
3. The cultural experience, contemporary and historical, and the contributions of America's major ethnic and racial minority groups.
4. Developmental considerations affecting teaching and learning in children.
5. Children's responses to racial, cultural, and socioeconomic differences.
6. Assessment criteria and procedures necessary to introduce a multicultural perspective in the classroom.
7. Criteria and elements required to create a culturally diverse learning environment.
8. Criteria and guidelines to help children understand themselves and others and to promote cooperative relationships.
9. The philosophy and theory concerning bilingual education.
10. Criteria and guidelines to establish communication and obtain involvement of parents and extended families.

SKILLS OBJECTIVES for the Cognitive Domain

11. Develop a rationale or model for the development and implementation of a curriculum reflective of the cultural pluralism of contemporary American Society, and make reference to historical, cultural, demographic, and socioeconomic factors, as well as the status and school achievement of America's major ethnic and racial minority groups.

SKILLS OBJECTIVES for the Affective Domain

12. Develop awareness of the value of multicultural education.

13. Maintain and expand identification with and pride in one's mother culture.

14. Recognize similarities and differences between American mainstream culture and America's major minority cultures.

15. Recognize and accept languages other than English.

16. Recognize and accept differences in social structure, including familial organization and patterns of authority, and their implications for education.

SKILLS OBJECTIVES for the Interactive Domain

17. Demonstrate skills for effective participation and utilization of community resources, including parents and extended families.

18. Analyze, critique, and identify possible cultural or racial biases in an existing educational environment, including the physical setting, curricula, materials and methods of discussion, testing, and assessment.

19. Acquire, evaluate, adapt, and develop instructional materials appropriate for the culturally diverse classroom.

20. Design, develop, and implement an instructional module or unit that is appropriate for the culturally diverse classroom.

* Adapted from Yepes-Baraya (1990).

Matching Activities to Objectives

Instructional designers attempt to match instructional activities to instructional objectives. They ask questions such as: What are the most effective ways to promote learning? What should be the instructor's role(s)? What should be the learner's role(s)? How does one know when learning has occurred? Instructional designers are aware that the process of learning shapes the product(s) of learning and that if one is not careful, the most noble educational ends can be subverted by inappropriately chosen means.

Wegenast, et al. (1985) provide a simple but useful framework for selecting instructional activities to effect cognitive, affective, and operative change. The terms

cognitive and affective as used here have similar meanings to those used in the previous section when referring to the knowledge component of the cognitive and affective domains. The term operative, on the other hand, refers to the development of new skills and behaviors regardless of the domain considered. According to this framework, and as shown in Table 2, certain instructional activities are appropriate if only cognitive change is desired; other activities are more suitable to bring about affective change. Still others have proven effective in bringing about operative change. It is also apparent in going from cognitive to operative change that (1) learners have greater involvement in and greater control of their learning, (2) the instructor's role becomes less intrusive, and (3) the content of learning depends less on abstract material and more on direct experience.

Table 2

Learning Activities Types and Change Desired *

LECTURE	DISCUSSION	SIMULATION	EXPERIENCE
Lecture	Panel Discussion	Case Study	Ethnography
Mini-lecture	Brainstorming	Role Play	Internship
Self-Instruction	Forced Choice	Simulation	Project
Suited for COGNITIVE Change		Suited for AFFECTIVE Change	Suited for OPERATIVE Change

* Adapted from Wegenast, et al. (1985).

Instructional Strategies

Above and beyond the instructional activities already discussed, when developing a new course it is important to develop general strategies to serve as guides for making instructional decisions. Some of the instructional strategies presented below are well documented in the growing multicultural education literature and/or the instructional design literature, while others are a product of my experience.

1. Become aware of your own attitudes and values relative to cultural diversity and pluralism (Ramsey, 1987). Although this is not considered a strategy per se, it is worthwhile discussing here because of its obvious impact on instructor-learner interaction. In a course like multicultural education, knowledge alone does not guarantee instructional effectiveness. The instructor's behavior, verbal and nonverbal, should reflect the respect, acceptance, and appreciation of cultural diversity in a wide range of manifestations. This attitude is important in all cases, but particularly when the learners themselves constitute a culturally diverse group. Perception of the instructor as unfair, disrespectful, biased, or intolerant is likely to diminish credibility and teaching effectiveness. The expectation is not for instructors to be free of bias—no one is—but rather to become aware of their own shortcomings and gradually come to adopt a more sensitive perspective.

2. Become knowledgeable about your community. This strategy is important for primary and secondary instructors (Ramsey, 1987), and just as important for college instructors. Knowledge of the community refers to the college community and the community at large. All communities have resources for multicultural education that would go untapped if instructors were not aware of their existence. Some of the most obvious resources are those found in libraries and media centers. The identification of relevant books, journals, and technology-

based materials is a necessary step in the development of multicultural education courses and programs. Because multicultural education feeds off disciplines like history, sociology, anthropology, political science, psychology, and the humanities, in addition to the growing education literature, the task of identifying these resources may appear onerous at first, but it should be regarded as ongoing and part of one's professional development.

Another community resource worth learning about is its people. In every community there are a variety of ethnic, racial, and socioeconomic groups. Most of these groups are readily identifiable, either by their location within the community or by the social, cultural, or religious organizations to which they belong. Representatives of these groups are often happy to host visitors or to make presentations to share their unique perspectives and particular experiences.

A third and most important community resource for multicultural education, especially for teacher education programs, is the public schools. It is my experience that colleges and universities often fail to develop a working relationship with those public schools in their communities that have large culturally diverse populations. With school-college partnerships becoming increasingly common (Maeroff, 1983; Gaudiani & Burnett, 1986), the potential to embark on mutually beneficial projects is substantial. Not only can college instructors become knowledgeable in this way about multicultural education curriculum materials and instructional activities (or lack thereof), but they can also explore the possibility of placing their own students in these schools for field experiences with culturally diverse students or for conducting research on instruction, assessment, administration, or community involvement issues.

3. Encourage student involvement and diversity of perspectives. As discussed earlier, multicultural education is concerned with cognitive, affective, and operative change on the part of the learner, as well as with the effective development of skills required for living, learning, and working in a pluralistic society. Therefore, student involvement in learning is indispensable if such changes are to occur. Lectures and instructor-centered instructional activities should be balanced with student-centered activities and with activities that require learners to actively interact with culturally diverse groups. Following is a brief discussion of the role that different instructional activities have in multicultural education, relative to their potential for effecting the desired changes.

Lectures and mini-lectures. Lectures are instructor-centered activities and, as such, do not encourage a high level of learner participation. There is room, however, in multicultural education, as in many other college courses, for lectures in order to provide information that otherwise would not be readily available to learners. Instructors who rely excessively on lectures should make it a point to give mini-lectures instead of lectures. Mini-lectures can range anywhere from five to fifteen minutes, and require that instructors prepare their material very carefully. The remaining time can be devoted to activities that allow for greater learner input.

Reading assignments and written responses. This is a self-instructional activity that, like lecturing, aims primarily at producing cognitive change. Unlike lecturing, this activity provides greater learner involvement and greater potential for affective change. The requested response to the assigned reading may vary: it may be a summary of the reading, a personal reaction, or a request to consult additional sources. In addition to helping learners be better prepared for class, written responses can be made part of a journal that learners keep throughout the course which reflects their cognitive and affective change. Moreover, in large classes where one-on-one communication is difficult, instructors can collect journals at random and provide individualized feedback to learners.

Class discussions can take several forms. Learners may be asked to prepare for a discussion based on a reading assignment or research project, or they may be encouraged to generate ideas and discussion in response to issues or questions raised by other learners or the instructors themselves. The instructor's role is to facilitate and moderate the discussion, to clarify concepts as needed, to ask thought-provoking questions, and to encourage self-expression and creative thinking. Discussion of ideas is essential in multicultural education as a tool, for example, to increase awareness of one's own biases and prejudices, or to help learners recognize similarities and differences among culturally or racially diverse groups. By asking questions in the Socratic fashion, instructors can model for learners the thinking processes required to elucidate complex issues.

Presentations by members of culturally diverse groups are particularly effective, especially in settings where most learners come from similar cultural backgrounds. When planning these presentations, instructors should clearly communicate their instructional objectives and expectations to their prospective guest speakers. In order to prevent stereotyping, instructors should also make it clear to their students that guest speakers can only convey their ideas, feelings, and opinions as individuals and are not the spokespersons for the groups they represent.

Research projects and student presentations can be excellent vehicles for affective, as well as operative change. For example, in order to maintain and expand their identification with their mother culture, learners can be asked to research their own backgrounds and/or family histories and present their findings to the class. Student presentations can be followed with class discussions or with other presentations, in such a way that two or more groups can be compared and contrasted along several dimensions.

Field experiences. In the case of teacher education programs with a strong commitment to multiculturalism, there is a wide range of field experiences available. Ideally, learners should come in direct contact with individuals from culturally diverse backgrounds both inside and outside the classroom. Classroom and community observations, attendance at ethnic and cultural events, ethnographic studies, and tutorial instruction are some possibilities. In homogeneous communities that are geographically isolated, special arrangements need to be made. One such arrangement is the establishment of student exchange programs, where learners are immersed in a different culture. If well-coordinated, these programs have the potential of bridging the gap between ethnic, racial, linguistic, and socioeconomic groups; fostering cross-cultural communication skills; and enhancing future teachers' effectiveness inside and outside the school. The successful implementation of these programs requires collaboration among colleges and universities, school districts, and host families.

A Final Word

The decade of the nineties has begun with a renewed interest in multiculturalism both domestically and abroad. In the United States a lively discussion has followed the abandonment of the idea of the melting pot and the search for alternatives to forge a national identity for the next century. While there is recognition and ample support for the notion of equal rights for all people regardless of race, gender, socioeconomic status, handicapping condition, or national origin, there is no consensus on how to achieve this ideal. It is clear, however, that the education sector has a key role to play in preparing today's children and tomorrow's citizens to live and work in a pluralistic world.

Higher education has been quick to respond to the challenges of multiculturalism: new course offerings, new faculty and staff development programs, new research initiatives, and new ventures with inner city schools are examples of the activities and events occurring

across the country. How can one assess whether or not these developments are having the intended effect? In most cases, appropriate monitoring and evaluation, as well as research conducted by independent parties, would appear to be indicated.

In the case of instruction with a multicultural perspective, my recommendations for increased teaching effectiveness include: first, that instructors do a self-assessment of their motivation and commitment to teach with a multicultural perspective; second, that instructors become knowledgeable about different resources available for multicultural education in their own communities; third, that instructors match instructional strategies to instructional objectives in order to effect the desired learning; fourth, that instructors balance lecturing with other instructional activities that foster learner involvement in direct experiences with culturally diverse populations. These recommendations should help us go beyond the "business-as-usual" approach to multicultural education that is still prevalent in higher education.

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Chapter 4

TEACHING ABOUT CULTURAL DIVERSITY: CHALLENGE AND RESPONSE AT A COMMUNITY COLLEGE

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For several years I have been thinking about two divergent philosophies which seem to yield answers to dominant questions in current educational thinking. The questions are: (1) what are the necessary and sufficient conditions for an education? and (2) what are the necessary and sufficient conditions for an education in a culturally diverse society? The first question presupposes an answer that defers to the value of education as an end in itself and is thus not shackled to a utilitarian philosophy. It proceeds from the thinking that to educate is to seek to raise the human mind above the concourse of the commonplace and mundane. This results in a host of enduring qualities such as the capacity to think freely, to distinguish between the rational and nonrational, and to be able to appreciate the cultural and moral achievements of mankind. The second argues that education must have a purpose outside itself, failing which, it loses its very reason for existence. It feeds on the pragmatic philosophy that recognizes that those who run educational institutions do so under the influence of political and/or religious patrimony, and are thus held accountable by what is of social worth over and beyond mere individual intellectual advancement and satisfaction.

Divergent as these two positions might seem, behind them both lies the unifying element of "empowerment"—a living, dynamic force that allows individuals to exercise significant, if not total, control over their destiny, to choose between alternatives, to actively participate in the historical process which they cannot truly escape. It is the lack of empowerment that makes people fatalistic, resigned to their lot, and doomed to perpetual questioning of their own worth as human beings without the necessary propensity toward engagement in the scheme of things so as to alleviate their condition. The point is made tellingly in several places in Marx's analysis of the notion of "false consciousness" and its consequences in creating the "alienated man." It is repeated in Durkheim's classic work on suicide in his consideration of the concept of "anomie." And in an earlier age the Bard of Avon, speaking to a similar, if not wholly analogous, theme, makes the ambitious Cassius suggest to his more stoical friend Brutus that it "is not in our stars, but in ourselves that we are underlings."

The facilitation of empowerment should be a matter of highest educational concern, especially in a society such as ours in which the philosophy of rugged individualism coupled with the almost inextricable link between wealth, power, and prestige has a way of disenfranchising large numbers of rural and urban poor, ethnic minorities, women, senior citizens, and people of color. For, while it is true that our society openly professes democratic principles as fundamental to all genuine human aspiration, the reality of American politics,

as Michael Parenti (1987) so convincingly shows, is that such principles remain at the level of frozen abstractions when, either because of the lack of knowledge, or of sufficient financial resources to provide thereof, or because of the inability to influence others, people find the opportunity to participate well-nigh impossible.

This chapter will share some thoughts on a program on Cultural Diversity in America in which I have been directly involved at Joliet Junior College since the fall of 1986. It accords a certain transcendence to the view that all education is empowerment, that there is no real antithesis between the education of the individual and the education of the citizen at the level of empowerment, and that courses in cultural diversity, if approached with genuine concern for the development of both the intellectual and the emotional sides of human nature, can greatly facilitate the process of empowerment, without which the individual, even or especially, in a democracy, is no more than an "underling".

Basic Assumptions

The Cultural Diversity in America course, focusing on ethnic and racial diversity, is founded on several assumptions, all of which derive from the incontrovertible fact of the pluralistic nature of American society. The Harvard Encyclopedia of American Ethnic Groups (1980) lists 119 ethnic groups, the overwhelming majority of which regard freedom of speech, political and religious persuasions, and the right to preserve aspects of their cultural identities as among America's greatest assets. Indeed, it is highly doubtful that the demographics of our society would be as they are had it not been for an almost world-wide recognition of this fact. In recognition of the additional fact that the future development of American society depends to a considerable degree on the kind of education its citizens receive, a high degree of responsibility is placed on our institutions of learning to help promote awareness and understanding of the nature of America's cultural diversity and of the atmosphere of mutual tolerance that must underpin human relationships within it.

From the standpoint of an educational institution that espouses the philosophy and mission of the community college, the faculty and administration at Joliet Junior College, and especially the Department of Social and Behavioral Sciences, under whose aegis the course was initiated and is still run, were even more conscious of the need to recognize that the effectiveness of teachers lies in their ability to understand the complex racial and ethnic mix of the community being served, to come to terms with competing value systems, to cope with ever-increasing changes in our society, and to recognize their own needs as teachers and as individuals and to take steps to fulfill them.

Additionally, the college could not fail to appreciate:

1. that exposure to the study of other cultures by all Americans from as early an age as possible is vital to a deeper and more discriminating appreciation of our own culture;

2. that the study of different cultures, if pursued openly and objectively, can help individuals to make the leap from moral understanding to moral responsibility and obligation, which we see as a crucial aspect of a student's affective education; and

3. that the study of cultural diversity in the U.S. can be seen as a valuable adjunct to studies aimed at providing students with a global perspective that defers to the reality of the world as becoming increasingly internationalized along economic, political, and cultural lines.

Background of the Course

At the inception of the Cultural Diversity in America course in the Spring of 1988, Joliet Junior College had a representation of 12.8% ethnic minority students (inclusive of Native Americans, African Americans, Asian Americans, Hispanic Americans, and a tiny fraction categorized as "other"). At the time of writing, this percentage had risen to 14.2, and there is every indication that, with the changing demographics of the school district, even greater representations are likely. Among the European American majority themselves can be found students of diverse ethnic backgrounds (e.g. Poles, Lithuanians, Armenians, Greeks, Italians).

This information is provided in order to apprise the reader of the nature of the student population at Joliet Junior College rather than to suggest that the Cultural Diversity course is intended solely to address the needs of ethnic and racial minorities. Indeed, from the very beginning the message has been that learning about the nature of the pluralistic society in which we live has important social implications for the entire junior college student body, and we were so convinced of the importance of this message that I went out into the community to impress it upon the minds of teachers and administrators at the high school and grade school levels. Moreover, in discussions with people in leadership positions in education, a major concern was to urge widespread recognition of the need for participation in the drive to "multiculturalize" the curriculum. Historically, we have found such participation to be wanting, for the data indicated that the greatest interest in designing and implementing multicultural programs came from minority faculty and administrators. Joliet Junior College was no exception.

Efforts to sensitize some of our own faculty and administrators to the logic and terms of reference of the Cultural Diversity in America course translated into:

1. enlisting the services of the media department to help disseminate information about the new program throughout the school;

2. circulating to department heads material that spoke to the nature of the program, its general educational worth and its overall relevance in the context of the changing ethnic composition of the United States over the past 20 years, related demographic projections for the next decade and beyond, and global transformations currently taking place in the spheres of politics, commerce, and other aspects of social relations;

3. addressing academic advisors and counselors on the eminent necessity to inform students about the value of such a program to their future careers in a pluralistic society characterized by high rates of occupational mobility; and

4. drawing on the expertise of outside speakers of repute in the field of intercultural affairs (a) to stimulate less-than-interested faculty and administrators about the reciprocal benefits to be derived from an informed approach to race and ethnic relations in a society comprised of over 100 ethnic groups, and (b) to underline solid educational justifications for recognizing that an essential condition of learning is that teachers recognize how important it is for them to know their students as unique persons.

These measures had the overall effect of raising the level of consciousness of our school personnel to the urgency of implementing the program. In consequence, we had no difficulty recruiting the maximum of 35 students for our first class in January 1988. For the

fall of 1988 we were able to offer two classes in Cultural Diversity in America and by the spring of 1989, three such classes. The demand for the course has not waned since, and we have continued to offer three classes per semester.

Course Goals

The goals set for the course are:

1. to encourage students to develop a knowledge of opposing value systems that must inevitably arise out of different constructions of reality by people who have originated from diverse cultural traditions and a knowledge of the manner in which these value-systems tend to influence individual and social behavioral patterns;

2. to nurture a sense of the student's role as a person genuinely interested in other human beings who have historically made significant contributions to the economic, political, and social development of our nation;

3. to help students develop a sense of what the philosopher Bertrand Russell liked to call "abstract sympathy," which obliges the individual to experience a sense of kinship with all people on the planet;

4. to facilitate a good grasp of the fact that the human condition allows ample scope for healthy disagreement as to the effectiveness of the ways in which people of different cultures have sought to answer the basic problems of human existence as they relate to material comfort, love and human warmth, and spiritual and emotional satisfaction;

5. to enable students to develop a historical perspective incorporating an understanding of the role of the United States in world affairs, and the role of students themselves in helping to shape the historical process, hopefully with a preference for "good" rather than "evil";

6. to help students develop an appreciation of the notion of reciprocity which lies at the heart of all relationships that can be described as moral;

7. to promote an understanding of the critical differences between equality, pure and simple, and equality of opportunity, and to encourage a philosophy that recognizes that, in whatever social structure people are involved, they should have the same opportunities to achieve their human fullness;

8. to help students to develop an awareness not only of their own cultural heritage, but of the cultural and moral achievements of humankind;

9. to enable students to gain insight into the manner in which language and culture form a seamless web and the ways language and thought are linked;

10. to enable students to gain some understanding of the effects of cultural differences on cognition and attainment.

To achieve these goals much depends, as in other courses, on the teachers' attitude towards those in their charge, to the material they wish to present, and to the manner of its presentation, but a great deal depends also upon the kind of students the class is able to attract. With respect to the latter, while we have continued to accord to our program a preeminent position in any liberal arts curriculum and thus deserving of a place in anyone's education, the course in Cultural Diversity in America at Joliet Junior College is optional, and, short of a dramatic turn of policy by the administration involving liberalization of the curriculum along multicultural lines, is likely to remain so for the foreseeable future. Historically, the course appears to have had its greatest attraction for those whose career focus is in nursing, teaching, or other caring professions. At any rate, after nine semesters of offering Cultural Diversity in America, I can say with virtual certainty that, whoever the audience, the teacher's first encounter with the class is of the utmost importance in encouraging a sense of purpose larger than the acquisition of three hours of social science credit. Several imperatives are worthy of note in this regard.

1. The teachers should demonstrate their intent and willingness to embrace the scientific approach of openness and humility before the facts, and to go where the evidence leads ever prepared to revise their views or to question received wisdom in the light of new information. This necessarily obliges them to establish early on in the program the critical distinction between fact and value, between "is" statements and "ought" statements, which in turn can be of considerable importance in underlining their own integrity as scholars and the primacy of facts in all decision making.

2. The teachers' point of departure should be from the place where most students are, rather than from where they want them to be. This entails some understanding of the students' backgrounds in terms of the degree of their exposure in daily life or in their previous studies to people of ethnic backgrounds different from their own.

3. The students should be made ready from the very outset of the program to confront moral dilemmas that might arise from the consideration of the full facts of a case—dilemmas that, against the ideals and principles of the U.S. Constitution, seem unavoidable in discussions of, say, the U.S. Government's treatment of Native Americans over the last century and a half, or of the rationale behind the Chinese Exclusion Act of 1883, or of the U.S. Supreme Court's decision to institute a poll tax, literacy tests, and residential qualifications with respect to voting rights of Black males under the Fifteenth Amendment, or again of the reasons offered for the internment of Japanese Americans in camps in the Southwest during World War II. Here there is much to commend an approach that eschews any semblance of imparting guilt, which in any case can hardly be justified, but defers instead to the principle that those who do not or cannot learn from the mistakes of history are condemned to repeat them, to use George Santayana's now classic dictum.

4. Both teacher and student should be clear about the need for conceptual clarity with respect to basic terms such as minority, culture, integration, assimilation, pluralism, amalgamation, prejudice, discrimination, racism, ethnocentrism,

cultural relativism, and bilingualism. In the absence of clarification of these terms, people can easily descend to talking at cross-purposes resulting in more harm than good.

5. Students should be apprised of the fact that in the study of people of diverse cultures the education of feeling is as germane as the education of the intellect. No serious scholar in the general field of culture seems to be in disagreement with the principle that there is something gloriously original about looking at a culture from within rather than from without, or about the effectiveness of this means in promoting genuine cultural awareness and sensitivity. It is my conviction that the education of feeling is a valuable prerequisite for the development of empathy, a quality more often talked about than experienced, yet with great potential for enhancing the integrity of human reciprocal relationships.

6. Students should be made aware that a course such as Cultural Diversity in America allows immense scope for the combined thrust of theory and practice.

7. Students should be apprised of the value of a comparative approach to the study of different cultures in the United States—an approach that tends to reveal differences in socialization patterns, including linguistic codes and educational orientations that have crucial bearings on success and failure within our essentially middle-class institutional structures—in order to critically assess how conditions can be altered to facilitate greater participation by all in our democratic processes.

A Note on Course Content

Since it is hardly possible to deal with 119 ethnic groups over a period of a single semester, teachers of courses in cultural diversity which focus on racial and ethnic minorities, must be selective about the groups they consider, as well as the sequence, scope, and depth of treatment of each. However, in my experience, there does not appear to be any generally accepted criteria for making the selection. In some parts of the country where there are heavy concentrations of particular ethnic groups, e.g. Hispanics and Asians in the Southwest, African Americans and Poles in Chicago, and Puerto Ricans in New York City, it would seem appropriate to focus students' attention on the familiar cultures, but such focus need not be rigorously exclusionary, since this will miss the whole point about broadening the student's knowledge about America's ethnic diversity.

At Joliet Junior College we have consistently adhered to the position taken several years ago that we should include the study of the ethnic heritages of the larger minorities such as Native Americans, African Americans, Hispanic Americans, and Asian Americans who together number approximately 22% of the nation's population. However, students are allowed to investigate groups outside these broad categories. This has resulted over the years in student contributions on the Amish, the Oneida, the Gypsies, the Arabs, the Pacific Islanders, and several Eastern European groups—all offering valuable opportunities for comparison and contrast.

Pedagogical Practice and Instructional Techniques

In terms of pedagogical practice, since the start of the Cultural Diversity course at Joliet Junior College, teaching strategies have included the lecture mode and group discus-

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sion as well as individual project-oriented activities. Several years of interaction with students at the community college level, where the open-door policy towards admission to most courses still holds, has convinced me that doses of sheer lecture are both appropriate and relevant in situations where pieces of factual knowledge are imperative to a discussion. The presumption that one can reasonably expect community college students to find the facts for themselves with proper direction is based more on benign hope than on the realities of the situation. My own experience bears out that many of those who come to the course in cultural diversity have neither the time nor the inclination to go after basic facts related to the demography, religion, geography, and nationality of the many groups they encounter. Thus, I find that when the lecture mode is used in moderation in, say, the organizing and structuring of facts and in conjunction with a standard text on racial and ethnic groups in the United States, students tend to develop a heightened awareness and confidence in getting involved in classroom discussion, which I see as vital to an appreciation of the subject matter.

Moreover, a judicious blend of lecturing with experiences drawn from the students' own backgrounds can be highly productive in terms of harnessing practice to theory. Theoretical perspectives on cultural diversity, models of integration, socioeconomic and political paradigms of power can assume added meaning and significance when set against students' personal constructs of reality. The process tends to generate affective/provocative responses that encourage healthy engagement of views which, in turn, can find expression in the most edifying anecdotes on all sides.

With respect to project-oriented activities, any number of possibilities emerges. It should be recognized that the study of diverse cultures in America, as an academic exercise, is only now starting to gather momentum, and, accordingly, there is a large scope for original work even at the undergraduate level. Such work may range from investigation of the ethnic composition of a particular neighborhood or district, to focus on ethnic variations in family and kinship patterns or religion, to patterns of intergroup conflict and accommodation, to attitudes toward bilingual education. Such studies might employ any or all of the standard research techniques of sampling, case studies, participant observation, and planned experiments.

At Joliet Junior College all students in the course are required to conduct a case study (to be assessed as a major assignment), the goal of which is to become thoroughly acquainted with a member of an ethnic group other than their own with a strong emphasis on recognizing the affective benefits to be derived from such contact. Students are instructed in different interviewing techniques and are given a set of questions and strategies for eliciting focused and constructive answers. The questions are framed in such a way as to elicit answers relating to the subject's conception of himself or herself as a member of American society at large, but, more importantly, to help the interviewer towards a firmer grasp of differences and similarities between dominant American attitudes and values and those of the subject. Points of focus include, among those mentioned above, individual ethnic commitment, intergroup contact, philosophies of education, teaching, and learning, comparisons and contrasts between life in America and in the mother country. The hope is that this activity will assist in the development of reciprocal relationships leading to greater sensitivity between interviewer and interviewee. Additionally, it is felt that such an activity affords the student facility in a method of communicating with others and promotes an attitude of openness, with a desire to learn about, and to relate to, rather than to be hastily judgmental about, others. Finally, the interview has the tangential benefit of training students in listening skills, but of listening so as to hear what is being said. The overall effect has been to transcend racial and ethnic consciousness and to see people as individuals in peculiarly human situations trying to work out solutions to the universal problems of human existence.

A most effective means of stimulating interest in the classroom is to draw on the experience of well-qualified outside speakers or of interested on-campus faculty and administrators of different cultural backgrounds to address the students. The serious teacher hardly needs convincing about the merits of having a well-informed speaker bring to life certain aspects of a culture that even the best textbook must, more often than not, leave to the imagination.

Other instructional techniques might include:

1. the use of appropriate audio-visual aids such as filmstrips and videotapes treating of themes on Black history and culture, arts and crafts of Native Americans, Eastern religious traditions, the "symbiotic" relationship between Puerto Rico and the United States, achievements of civilizations of Hispanic America, viz. Aztec, Inca, and Maya, the Greek and Roman legacy to western civilization, Eastern and Western attitudes to education and the work ethic;

2. actively encouraging field trips to museums, temples, synagogues, mosques, archeological sites, and other places of cultural and historical interest by incorporating experiences in classroom projects.

The case for multicultural education as an integral part of the curriculum at all levels of the educational system has never been stronger. As the nations of the world move towards political, economic, and even ideological rapprochement, there is the lurking danger that the home-grown problems facing Americans will be drowned in the ensuing euphoria—problems that have their origins in injustice, cruelty, prejudicial attitudes, indifference to the sufferings of others, the inability to practice what is preached. It is my belief that courses that deal with this country's ethnic mosaic and the special contributions that each group has made to the American experience can be of considerable help in developing a certain sensitivity towards these problems. More importantly, such courses can help to elicit an ongoing commitment to act in recognition of the contributions of the various ethnic groups and in accordance with the principle of one nation in pursuit of justice and liberty for all.

If this sounds somewhat optimistic and perhaps even facile, the reader is invited to reconsider the extent to which an educator not merely responds to change, but initiates it. And in this respect we need to be venturesome, to accept challenges, and to take risks, with much hope, indeed, but with the prospect of rich rewards also. In the final analysis, if we are able to instill in the minds of those in our charge the habitual vision of truth, beauty, and goodness, and the facility in a method of pursuing these virtues, we will have succeeded in large measure in "empowering" them. The study of the culturally diverse, in my view, offers such a facility.

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NOTES:

Chapter 5

INCLUDING THE UNINCLUDED IN MATHEMATICS

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Although there are many significant issues in higher education, no issue is more important to society than ensuring the full participation and success of students from all social, racial, and cultural backgrounds. This issue is not only important to society in general, but to the teaching and learning of mathematics as well. While the current shortage of qualified teachers of mathematics at the precollege level makes it difficult to impact the learning of mathematics for traditionally underrepresented students (students whose representation in colleges and universities is far below their representation in the general population) during the early stages of the educational process, mechanisms are being proposed and implemented which address the issue (Johnson, 1991). However, colleges and universities have been slow to react.

Currently, the oft-heard comment from teachers of mathematics at the collegiate level is "The students we have are not prepared for college-level work in mathematics". Without arguing the merits of the statement, we must recognize that by making this statement without attempting to address the issue, colleges and universities will continue to receive students with the same academic background and preparation. In order to halt this cycle of unpreparedness, colleges must accept the responsibility to create and implement strategies that assist students to make satisfactory academic progress at the later stages of their precollege education by making contact with them and their teachers before they arrive at college. With adequate structures in place for assisting the precollege learner of mathematics, a college or university will have established the foundation upon which it can build to ensure success for students who are currently underrepresented in the study of mathematics.

Successful Programs for the Traditionally Underrepresented Student

The following are some avenues that colleges and universities can employ to enhance postsecondary experiences for students who are traditionally underrepresented in mathematics: the establishment of summer enrichment programs for precollege youths, active recruitment through intervention programs, and establishment of collaborative arrangements with teachers of precollege mathematics. The department of mathematics at Western Illinois University has been involved in two programs which have focused on making mathematics meaningful to members of minority groups. One pilot program, the Illinois Youth on Campus, funded by the Job Training Partnership Act, brought to campus approximately 30 "at-risk" youths with academic potential but whose socioeconomic status put them at risk. These students, mostly Hispanic or African American, and were engaged in the study of mathematics for a six-week period of time. The youths, ages 14 - 16, were provided with instruction in mathematical topics which extended beyond the traditional curriculum, such as data collection and analysis, probability, number sense, algebraic thinking, functions, patterning, space, geometric thinking, and problem solving (Steen, 1990). The instruction was based on a problem-solving, inquiry approach provided by

selected public school teachers. The structure of instruction, which focused on small group interaction, solving process problems, and writing about mathematics, was intended to place the students in a learning environment different from that usually found in a school setting.

A second program, Expanding Your Horizons, has been instituted with the cooperation of the Illinois Council of Teachers of Mathematics by funding provided by the Illinois State Board of Education Scientific Literacy funds. This program, conducted nationwide since the 1970's through the Math/Science Network in Berkeley, California, was implemented at four sites in Illinois in 1991 with conferences at Eastern Illinois University (Charleston), Sangamon State University (Springfield), Illinois State University (Normal) and Western Illinois University (Macomb). The conferences focused on the underrepresentation of females in the study of mathematics by providing exciting hands-on presentations in mathematics and science for female students. It also offered the students opportunities to talk with female role models who have chosen careers in mathematics and science, as well as workshops for parents and teachers . The Equal Educational Opportunity section of the Illinois State Board of Education enabled Western Illinois University to target a group of African American students to participate in a special half-day preconference experience prior to the Expanding Your Horizons conference at the University. Programs such as those mentioned above help youths from underrepresented groups to become aware of the usefulness of mathematics, to visit a college campus for an academic event, and to see that their parents and teachers are also involved with educational activities outside the classroom setting.

Much has been written about the economic implications that will result if we are not successful in our efforts to increase participation in mathematics by members of underrepresented groups (Task Force on Women, Minorities, and the Handicapped in Science and Technology, 1988). While economic reasons certainly could be cited, efforts to increase participation in mathematics by members of underrepresented groups should not be instituted primarily for this reason, but because it is the right thing to do.

Necessary Principles for Success

Once students have enrolled, what can faculty members at the university level do to promote success for the traditionally underrepresented student? The answer to this question begins with the use of mathematical terminology and reasoning. There are certain beliefs necessary before any significant changes can be achieved and one of these beliefs must be taken as a starting place, namely:

AXIOM 1: All students can learn mathematics. It may seem ridiculous to see this written, but this axiom must be articulated and accepted before a department can move forward. Concomitant with Axiom 1, it must be accepted that students from the traditionally underrepresented populations want to succeed in mathematics, and one role of instruction is to help them be successful (Treisman, 1990). Instruction in mathematics should build on the expectations for success that exist for African American and Hispanic students. For example, African American and Hispanic mothers and teachers hold higher expectations for achievement than do mothers and teachers from a European American heritage (Johnson, 1991).
A second belief that should be a guiding principle at all levels of instruction, including postsecondary education, is:

AXIOM 2: All students should be given the opportunity to learn mathematics. To implement this axiom at the university or college level may take a re-evaluation of current practices. The assumptions and limitations of the "prerequisite testing' and "placement examinations" which tend to keep students from traditionally underrepresented groups from

reaching higher level mathematics classes must be challenged. The reliance on prerequisite testing emphasizes the deficit model which only focuses on what students cannot do. This model implies that there is something wrong with the learner. Universities must go beyond this model to determine what students do know and to build from this framework. There clearly are differences in knowledge among students, but unless instruction proceeds from what students know, teaching only exaggerates the differences in knowledge that are brought to the learning situation. The version of tracking that is perpetuated by prerequisite testing not only places students in a situation which already suggests they are inadequate, but it also places the students in a collegiate learning environment where mathematics is taught and viewed as a collection of skills and disconnected rules to be memorized. This environment, like high school general mathematics, is one from which few students escape to continue the study of mathematics.

Axiom 2 also has implications concerning who performs the teaching at the entry levels at colleges and universities. Culturally diverse students can often be characterized as "fragile" learners in the sense that what they know about mathematics may rest, at best, on a shaky foundation. Furthermore, the college environment may also be intimidating for culturally diverse students. Therefore, universities should make an effort to place their best mathematics teachers in positions to help minority students.

To accommodate diversity in the classroom, new paradigms of instruction and teaching interactions will need to be employed (Nelson-Barber and Meier, 1990). The teacher will no longer be able to only talk and test. The teacher must create a learning environment in which students are actively engaged in the learning of mathematics (Moving Beyond Myths, 1991). This paradigm does not mean that the mathematics learned will be of lesser quality, but it places more emphasis on the connectedness of mathematics and the necessity of mathematics to be communicated to others before it is of value. In the classroom, instructors should be aware of their patterns of asking and answering questions as well as the cultural variables that could affect a reply to a question asked (Nelson-Barber and Meier, 1990). Placing the names of students on index cards, shuffling the cards and drawing a card to select a student to answer a question is one way to eliminate the bias exhibited when calling on students in class. It has been found that the use of writing in a classroom helps the instructor obtain a better picture of what is being understood by each individual in the class (Olson, 1991). Not only does this give information about who does not understand, but it also gives a chance to notice those who "get the solutions" but still need more elaboration and more teaching examples to solidify their understanding of a concept.

Tutoring programs have also proven successful in many instances. Successful programs vary in their procedures, but an aspect common to all is the establishment of a warm, supportive environment. This warmth comes both from a warm physical environment as well as warmth generated by the human beings involved. A second commonality is that successful tutoring programs which include active faculty involvement lead naturally to mentoring programs. The involvement of faculty extends the tutoring beyond the narrow focus of preparing students to successfully pass tests and encourages students to build meaningful connections between the various mathematical topics they are learning while appreciating the value of mathematics in their lives.

Johnson (1991) has reported that the American Association for the Advancement of Science has documented over one hundred programs showing minority students can be motivated to take science and mathematics classes. He also reported that most of these were

out-of-school programs. It is our hypothesis that such is the case because schools are not willing to accept Axioms 1 and 2. Most of the out-of-school programs focused on enrichment, not remediation. A "C" average and interest in the subject is enough for students to participate in the learning of mathematics and science so that they can continue toward the successful completion of any college major. If one desires to change programs and attitudes, one can find examples that show it can be done. In order to achieve success, however, Axioms 1 and 2 must be taken as starting points.

AXIOM 3: Ideas and programs must not be discarded because they are not perfect. Programs and ideas must move forward, becoming better as time progresses. While it would be pleasing to mathematicians to have a program without any inconsistencies in design or operation, universities cannot afford to wait until the perfect program has been developed.

In summary, institutions of higher education must make efforts to include students from traditionally underrepresented groups into the study of mathematics. To generate a successful program institutions and individuals must believe that all students can learn mathematics and should be given the opportunity to do so. Institutions of higher education must make fundamental changes in instruction to promote the success of students from traditionally underrepresented groups. The future of our society depends upon it.

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NOTES:

Chapter 6

COOPERATIVE LEARNING IN THE CULTURALLY DIVERSE CLASSROOM

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"Were we gifted with the vision of the whole Universe of life, we would not see it as a desert sparsely populated with identical plants which can survive only in rare specialized niches. Instead we would envision something closer to a botanical garden, with countless species, each thriving in its own setting."

(Gerald Feinberg and Robert Schapiro, Life Beyond Earth)

Theory to Practice

Cooperative goal structures are more effective than individualistic or competitive goal structures when teachers teach for both affective and cognitive student outcomes (Johnson & Johnson, 1975). This assertion comes after teachers and instructional leaders admitted once again that instructional decisions must include teaching objectives that address positive student social interactions in the classroom. Several studies (Gibbs, 1987; Johnson, 1975) show direct correlations of low self-image to low achievement scores, high self-esteem to high reading scores, peer teaching to higher test scores, and positive peer relations to high motivation in the classroom.

More and more teachers trained to implement cooperative learning techniques are requiring students to interact, using appropriate interactive behaviors. Their increased attention to students' interactions have made them aware that students' interaction expectations, attitudes about interaction, and individual needs regarding interaction differ.

The current practice used by teachers who implement cooperative goal structures is best described as "immersion" of all students in activities that demand interaction as defined by the macroculture (the predominate core culture) of a school (Williams, 1989). In most U.S. schools the norms for interaction defined by the macroculture are typically White Anglo-Saxon, Protestant (WASP) group norms. The definition implies an indifference to the cultural diversity found in today's classrooms.

Current U.S. Census Bureau reports show that the American population has increased greatly in population diversity. Illinois is ranked sixteenth in cultural diversity (USA Today Diversity Index, 1991), and trend analysis indicates that cultural diversity will increase. If educating Americans means "preparing them for life in a multicultural society...to function...as individuals, as members of subgroups, and as participants in the general American society," it is necessary to provide cooperative learning strategies which will increase skills for intercultural and intracultural social interactions (Haberman, 1990).

Mangan (1990) lists several components of cross-cultural competence that can be addressed in culturally diverse classrooms via cooperative learning objectives. Included are: knowledge of cultural information, knowledge of cultural theory, and general interpersonal skills for communicating, negotiating, and resolving conflicts. The list also includes the need for students to develop positive attitudes toward their own group, toward other groups, and

toward intercultural and intracultural encounters. Mangan emphasizes that before teachers are able to teach cross-cultural competence to students, they themselves must be able to function effectively and equitably within a culturally diverse educational setting.

Training in cooperative learning for teachers should not only include knowledge and skills that prepare them to teach students how to cooperate in culturally diverse settings, but how to recognize that social interactions are influenced by the student's microculture and by the demands and expectations of the macroculture.

Vive la difference

The following descriptive paragraph, written by Tracey Kidder in *Among School Children*, his account of a compassionate fifth-grade teacher, presents a sample of the challenge and blessings of cultural differences.

> At the English Mass...people stopped talking when they entered the church, they didn't bring in babies, and they spread out among the pews. Many took seats far from the altar. At Spanish Mass, people came in talking, continuing the conversations that they'd begun outside...clustered together in the forward pews...[People were] hushed after Communion at the English Mass, but voices murmured, babies cried, throughout the Spanish. "People clap their hands, and they're not afraid to sing," said Father Joyce. "There's a real noise level at the Spanish Mass that would drive most people crazy at the English Mass." He added, "*Vive la difference*. But it's hard to find ways to bring the two communities together." (p.232)

It is within the microculture that the students learn what is acceptable in their "society" and what is not. Complications occur for teachers because no microculture is entirely homogeneous. Subgroups within a microculture may have different behavioral expectations and social norms reflected in their patterns of social interaction. In addition, members of subgroups often conform to false judgments and negative behaviors when pressure is exerted by peers whom they believe to be very competent (Berenda, 1950).

Role-Taking and Empathy: Cooperative Skills for the Culturally Diverse Classroom

The use of cooperative learning in culturally diverse classrooms requires teachers to teach skills for role-taking and empathy. Role-taking and empathy skills enhance students' abilities to make predictions about how other people will behave when they interact and help students shape their own interactive behaviors based on those predictions and expectations.

Managing Diversity

Diversity is evidenced in gender, age, lifestyles, race, and educational acquisitions. Managing those diversities in the classroom means creating a productive learning environment *because* of the diversity, not *in spite of* it. Students in Western societies are less willing to assimilate into groups and, on the contrary, proclaim their pride in being "different and unique." Practicing role-taking and empathy uses much energy and is often seen by both teachers and students as an exhausting process. Consequently, teachers must plan carefully for positive outcomes. The practice requires students to constantly and consciously use, analyze, and refine the skills related to role-taking and empathy. Teachers need assistance and training in methods to integrate role-taking and empathy skills into the curriculum.

Direct Teaching of Social Skills in the Culturally Diverse Classroom.

In the culturally diverse classroom, the direct teaching of social skills includes opportunities for students to examine the "truths" of their microculture. Students are encouraged to define their needs, and are asked to talk about who they are, why they act the

way they do, and why they feel they must act that way. This process enables students to relate to other class members what they need to feel safe, capable, and worthy while participating in a group activity.

The first step of examining "truths" is accomplished by using the technique of brainstorming. It is the beginning of the norm-definition process. Statements from the teacher that assign the teacher's own truths are inappropriate until the classroom group has collectively defined its own and the macroculture's acceptable behaviors. All students are encouraged to list their own interaction expectations and values without critique or comment from the teacher or other students. Best results are realized when teachers ask such questions as, "What do <u>you</u> do (look like, sound like) when you want someone to KNOW you are listening to them?" and, "How do <u>you</u> know someone is listening to you?" rather than, "What does it look like when someone listens?"

All students have the opportunity to demonstrate what they individually "look like" and "sound like" to increase understanding for role-taking. Students also begin building role-taking skills by demonstrating the behaviors defined by others in the group. One creative teacher demonstrated a method for building role-taking skills by constructing name tags for each student and handing them out at the beginning of class, making sure no student had his or her own name tag. She then instructed the students to act and react only as the person whose name tag they were wearing, cautioning them to demonstrate only those actions they most *admired* about the person. Through such activities and the discussions that follow, students examine the overt interaction behaviors presented by the class.

Managing Inputs and Planning for Outputs

When teachers are asked to list what they think are the most desirable characteristics for adults to have, they consistently choose the following three characteristics: the ability to be cooperative, the capacity to love, and the ability to communicate (Williams, 1991) All three characteristics are descriptors of individuals who are usually accepted as compassionate and empathetic role-takers. Teaching students to achieve the characteristics that teachers hold important only occurs when teachers themselves see the development of these characteristics as important enough to address them as part of the curriculum and not as "frill".

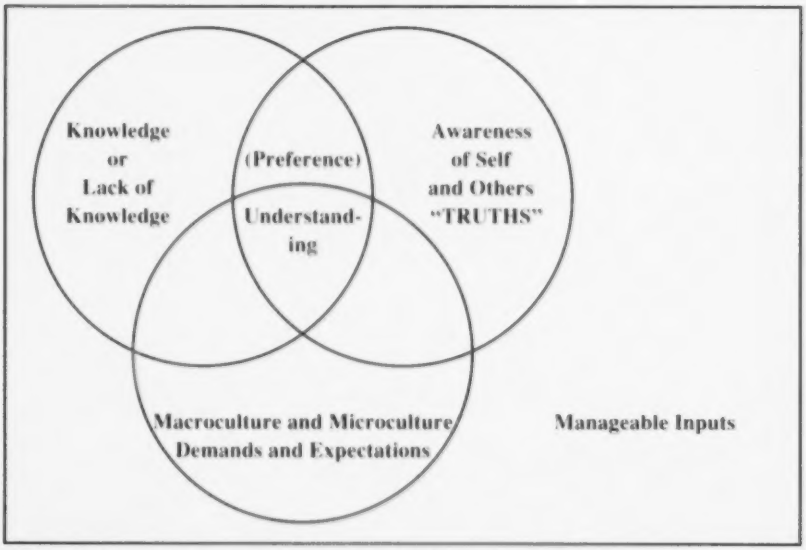

Figure 1 *Managing Inputs for Cooperative Learning in Culturally Diverse Classrooms*

Monitoring the use of empathy and role-taking skills during student work time provides the analysis and evaluation that leads to increased use of those skills. Teachers assist students in the development process by addressing the skills as a set of manageable inputs and planned outputs.

Students begin at different levels of awareness of self and others regarding overt behaviors and characteristics. They evaluate inputs internally and form opinions based on the knowledge or lack of knowledge they possess about cultural needs, values, and expectations. Each student's overt behaviors are described as appropriate or inappropriate by other members of the class and by the teacher using the developed "truth and knowledge" list as criteria for comparisons. Student preferences, a normal reaction, are formed (See *Figure 1.*). Inappropriate behavior results when preferences turn into biases that trigger hostile actions and/or reactions (prejudices).

Managing inputs moves students from preferences to levels of receptiveness of individual differences.

> "Harmonia" is an atunement of opposites, a unification of the many, a reconciliation of dissentients...Theon of Smyrna

The teacher encourages receptiveness, a flexible, open-minded approach to cultural differences, through the use of discussion-based activities that increase students' curiosity regarding the differences in overt interaction behaviors. The teacher asks questions like, "When do individuals from some cultures consider it okay to speak loudly when they are in a group?" and, "Why do they find it okay?" instead of asking questions like, "When is it okay to speak loudly in a group?" In culturally diverse classrooms, the latter question is treated as a point of negotiation for the class and a discussion question for macroculture concern (*See Figure 2.*).

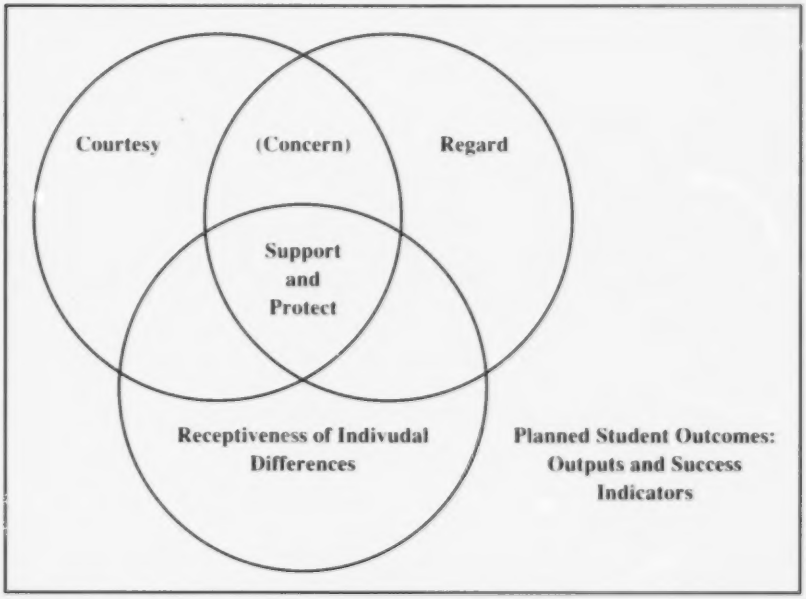

Figure 2 *Empathy and Role-Taking Skills*

Increased receptiveness of individual differences, courtesy, and regard result in higher degrees of student support and protection behaviors toward the members of the group.

Success Indicators

Behaviors providing evidence that cooperative learning techniques focusing on empathy and role-taking skills are effective include:

1. increased use by students of "sincerity-stringers" in verbal statements in times of conflict. (ie., "I cannot tell how you feel and I want to know..."; "I really want to know what you think...."; "How will I know what you think..?");
2. decreased student use of ethnic, racial, and gender slurs or jokes toward and about members of the class and decreased laughing when such jokes are made;
3. increased voluntary inclusion of previously excluded students into social subgroups;
4. decreased numbers of "cliques" and self-selected subgroups in and out of the classroom;
5. increased use of support statements (i.e., "Joe didn't mean it..." "If Joe isn't invited, I really don't think I want to go...");
6. decreased false generalizations made by students regarding cultures;
7. increased receptiveness to new ideas from all students in the class "Let's look at everybody's idea without judgment until we examine all the issues...");
8. increased group tolerance of ambiguity and new experiences ("We can try it together..."; "We will all help each other understand...");
9. increased ability to interact and communicate with students within their own cultural groups as well as with students from other cultural groups; and
10. increased willingness to support others' ideas and concerns within their own cultural context.

Student support and protection behaviors include student expressions of sincere concern for the well-being of *ALL* members of the class. Support and protection behaviors are evidenced when students use both verbal and non-verbal statements to help and encourage one another without the influence and the direction of the teacher. Both teacher and students become responsible for the management of cultural diversity in order to promote high levels of receptiveness of the individual differences and uniqueness of all students, high degrees of courtesy to each other, and high levels of regard for each other. The mission of the classroom becomes a search by all members of the class for ways to support and be supported, and for ways to protect and be protected.

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Chapter 7

COMBATTING RACISM IN THE CLASSROOM

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All people know that their way of life is "natural" and "best"; this is the essence of ethnocentrism (Herskovits, 1952 p.61-78). Racism is an extension of this: if other groups act differently from "us", it is easy to assume that it is because "they" are different from "us" in "their" basic biology- that "they" are different kinds of people. If what "we" do is natural and right, then other people who behave differently are unnatural and less human than "we" are. This blurring of behavioral and biological differences is at the heart of racism (Montagu, 1972).

Time and again, our students' questions, answers, and opinions indicate that from their perspective, the concepts of race, ethnicity, nationality, religion, and class are synonyms. Our analysis of student usage of these terms reveals their commonly held belief that they are inherent categories. This is evident in students' language, behavior, and attitudes; for example, some students believe that Japanese Americans would have an innate advantage over non-Japanese Americans in learning Japanese (even if they didn't hear their parents or grandparents speaking Japanese around the house), or that African Americans can learn an African language like Swahili more readily than non-African Americans. They hold the same opinions about features that are learned and have little or no genetic component, such as mathematical performance, athletic skill, or dancing ability. Many of these concepts are under debate within the scientific community itself; for example, even the core concept of race, "is now without consensus in anthropology" (Lieberman et al., 1989, p. 67).

For our students, the issue of color is believed to be the *sine qua non* for ascertaining an individual's "race." Students hold to the belief that color by itself is sufficient to identify a person's race. Of course, color is salient in that it is always visible. This belief in color as a racial touchstone is central to dealing with the issue of race and racism in the classroom.

There are, of course, a number of excellent references on the nature of skin color and what it represents. A lively discussion can be found in the writings of Marvin Harris, a cultural anthropologist (1989, pp.112-114). However, our experiences over thirty and twenty-five respective years of teaching have taught us that no amount of lecturing about the concept of race (for example, indicating that it is a fallacy to base it on the single criterion of skin color) will convince students that their common-sense knowledge is wrong. We have learned that students in our classes can be relied upon to parrot back on an exam what they have "learned" about human variation, but our experiences indicate that few students really believe what they have memorized. In writing an exam, students often convey knowledge to the instructor that they do not believe and have not really integrated. This leads to gross errors: regularly, students refer to dark-skinned groups that they have seen in films in class, such as the Dani of Papua, New Guinea in the Pacific, or the Yanomamo of South America, as "African tribes."

Another example of the strength of the emic perspective comes from a recent test answer about interracial marriage: "It's only natural (emphasis added) to want to be with your own kind." The end result of this kind of "learning," sad to say, is that the students pass, and

we fail. The power of the local perspective, the emic, is well discussed in Lett's, The Human Enterprise (1987, ch.7). Our attempts to deal with this reality made it obvious that lectures and readings alone, no matter how lively, were not adequate. Students continued to believe that color indicated a person's "race," and that "race" determined behavior. Simply put, lecturing students that they were wrong in their conceptions about race was not enough.

From this realization, a possible solution emerged. It was clear to us that for students, the strength of the concept of race came from their experience. To render their observations false would require that the students use their own subjective perspective to prove themselves wrong. Our hypothesis was that if there were some way by which students were forced, through their own reasoning, to see their failure to identify a person's race, then perhaps they would be more willing to question their definition of race.

Several methods, used in combination, have proven to be effective in achieving this goal. For instance, one method is a "Multicultural Awareness Rating." This is a series of 4-5 questions on each of several areas where students have misconceptions about biology and behavior. Students answer these questions, and the correct answers are then given along with the reasons that the answers are correct, addressing the misconceptions.

An example from the "Multicultural Awareness Rating" addresses the issue of language acquisition: "True or False: A Japanese American who was born and raised in the United States will be able to learn Japanese more quickly than the average person." The narrative discussion which follows this question stresses the fact that there are no genes for a specific language, that all languages serve the needs of their speakers. Through the challenging of commonly held misconceptions, the blurring of behavioral and biological features can be overcome and these concepts decoupled in a user-friendly way.

Another method uses a series of portraits and photographs that the students are asked to identify by race. Some of these slides are of people in a misleading setting—e.g. an African-American in the Arctic wearing a hooded parka—while others are more standard portraits. Students are instructed to identify each slide as best they can and in any way they wish to. Invariably, the responses include racial and ethnic designations, such as Korean, African, Hispanic, Jewish, Black, or Irish. When asked to explain their method for identifying the people, students used criteria such as skin color, eye shape, hair texture, lip and nose size. The slides are then shown, giving the correct identification for each picture. With this information, students discover that they incorrectly identified most or all of the people. Our students, for example, identified a Lapp woman from Finland as an African American from the South. Most label the Asians depicted as "Korean" (9% of the student body is Asian, and the immediate neighborhood is the commercial center of the Korean community). A Native American from the southwest is seen as an Arab; a Romanian man is labelled "Hispanic"; a Syrian is a "Mexican"; a Cantonese woman is "Jewish" (based on her looks, not her religion).

When these exercises work well, the result is much humor and a much better understanding of the difficulties in identifying race of individuals based on color and looks. Students generally do not feel they are tricked. Many readily admit that now they are confused and less sure about being able to "tell what a person is." The students must confront how they could mistake an Eskimo or Lapp for an African American. This serves to point out the futility of racial identification of individuals, especially using popular views of race and racial features or dress. As well, it provides a lead into discussing variation within and between human populations and the adaptive value of morphological and biochemical

features. When students have grasped that the only difference between a light-skinned and dark-skinned person is a few grams of the protein melanin, they are on the way to understanding that biology isn't behavior, and overcoming social prejudice becomes easier.

These methods are effective in the classroom. We are working on preparing slightly different versions for presentation to different groups in different settings, perhaps to staff and faculty, and to larger groups of students, such as during student orientation.

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Chapter 8

MAXIMIZING THE USE OF COMPREHENSIVE ASSESSMENTS IN ASSESSING RACIAL AND CULTURALLY DIVERSE UNDERGRADUATES: ALTERNATIVE STRATEGIES AND APPROACHES

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There is persuasive evidence which suggests that students with culturally diverse and low socioeconomic backgrounds have not been successful in the American educational system. Over the past thirty years we have spotted improvement in the education of culturally diverse students and within the past fifteen years disturbing declines in the enrollment, retention, and graduation of minority students from predominantly white universities (Trent, 1990, Thomas, 1987). Researchers (Astin, 1982; Nettles, M. et al., 1987) have repeatedly reported that racial minority students (particularly African Americans) have the lowest retention rates (excluding Asian Americans) when compared to their "Anglo" counterparts. We have known for some time that for the most part the institution of American higher education (missions, curricula, and credentialing) has not been designed for the success of non-European students with a non-European heritage. As the demographic, political, and social conditions continue to impose their cumulative influence on American society, all educational institutions will be required to reevaluate their missions, curricula, and effectiveness in preparing students for productivity as American citizens.

This chapter examines the potential of alternative methods to assess the progress of ethnic/racial minority undergraduate students and the potential of these methods for increasing their retention and subsequent graduation from predominantly white four-year institutions. Although we can assess the extent to which minority students are succeeding at higher education institutions by analyzing the students' retention and graduation rates, there is far more to consider in the "academic success" equation for ethnic/racial minority students.

Two complicated variables dominate the "academic success" equation. First, there is a distinct underrepresentation of ethnic and racial minority students (undergraduate and graduate) enrolled in predominantly white four-year institutions, and this trend is even more pronounced at those institutions which are considered to be or aspire to be research universities (Thomas, 1987; Hood & Schneider, 1991). Second, the retention and graduation rates of minority students (with the exception of Asian Americans) are substantially lower than that of their "Anglo" counterparts (Carter and Wilson, 1989). Minority students are not surviving in institutions of higher education because there is something in the environments of these institutions (academic, social, political, and economic) or within themselves (limited academic readiness or coping skills, motivation and persistence) that is counterproductive to their survival.

Over the past twenty years, concerned researchers have recognized this problem and sought solutions. In a few cases, well-conceived and well-intentioned efforts have been implemented on a small scale, but these efforts are rarely given the opportunity to be successful. One of the major difficulties has been the lack of a consistent and effective approach to assess the learning progress of minority students and to utilize minority-specific assessment data to improve learning and instruction. This paper will:

* briefly describe the current practices of universities to assess students' academic performance;

* present two examples of the types of alternative assessment methods that are being implemented or being considered for use by institutions of higher education (i.e. Alverno College and the ETS Mastery Assessment System);

* discuss the utilization of alternative assessments to increase the academic success of minorities; and

* propose an experimental model for increasing the utilization of comprehensive assessment data on minority undergraduates.

It is the intent of this paper to serve as one researcher's view as to how predominantly white four-year institutions can increase the academic success of minority undergraduates.

Current Assessment Practices in Higher Education

Over the past several years there have been considerable debate and dialogue regarding the limitations of standardized testing instruments to assess not only what students know, but also whether they have developed problem-solving and higher-order thinking skills. For the past 10-15 years, the use of standardized testing instruments by local school districts and state education agencies has increased, owing to the public's call for greater accountability in the education enterprise. Higher education institutions have come under similar pressure for accountability as state higher education boards, coordinating agencies, and institutional governing boards (particularly at public institutions) demand evidence that graduates have the necessary skills to be successful in their chosen professions.

In contrast, the use of standardized tests in higher education has decreased over the past 10-15 years, with the exception of teacher education programs (Simon, 1990). Many institutions still cling to the utilization of scholastic aptitude tests (e.g. ACT, SAT, GRE) to make admissions decisions, while also reporting the use of other criteria (e.g. high school rank, grade point average, extra-curricular activities) for admission. With rare exception, scholastic aptitude tests continue to carry the most weight in making admissions decisions.

Assessing students for admission to an institution of higher education is quite different from the assessment that occurs in individual courses, admission into specific degree programs, and fulfillment of degree requirements for graduation. In the classroom faculty have historically used multiple assessment methods that may include a variety of objective test items (e.g. multiple choice, true-false, matching), essay questions, portfolios, research papers, and other performance types of assessment. The extent and types of such assessments, as well as the quality of assessment techniques, will vary across disciplines and individual classrooms.

We are all familiar with the issue that minority students (with the exception of Asian Americans) perform at a disproportionately lower level than their "Anglo" counterparts on standardized testing instruments (Congressional Budget Office, 1986). This pattern is noted at the elementary, secondary, and postsecondary levels; yet there is considerable uncertainty

about these tests' ability to assess effectively minority students' academic achievement, to identify the source of their learning problems, or to predict their success in college. According to Joseph Lipson, the failure of minority students to perform successfully on standardized tests is further compounded by overreliance on these test scores. Lipson states that standardized achievement may be "measuring a student's command of a broad range of arbitrary, unrelated facts...[but provides]...no realistic way of displaying all [the examinee] knows about the domain being tested" ("Tomorrow's tests," 1988). Classroom tests, especially objective tests, may share some of the same limitations of standardized tests. Consequently, minority students experience similar failures on tests designed by individual faculty. Additionally, the educational reform movement has resulted in an "inordinate weight" being placed on standardized test results (Shepard, 1991) as a measure of effectiveness and accountability in American education. This is true in higher education as well, with a similar result of efforts to use standardized tests to assess what students have learned at the end of four years in college. As a result faculty and institutions have become more conscious of developing those specific skills to increase student performance on standardized measures. Unfortunately, this policy limits the assessment of students' learning to those specific skills that are measured on the tests.

While dialogue on this issue continues to grow, few serious efforts are currently underway to increase the use of alternative assessment methods to evaluate problem-solving and higher-order thinking skills. Most of the discussion and activity has centered on elementary and secondary students, with a few isolated examples in higher education (most notably the Alverno College Assessment Program). For the most part, alternative assessment methods are being defined as those types of assessment techniques that do not use the standardized test format of multiple-choice items and instead are designed to elicit problem-solving or higher-order thinking skills through performance. Shepard (1991) has defined performance types of assessment as those which are "...intended to convey that assessment tasks themselves are real instances of extended criterion performances, rather than proxies or estimators of actual learning goals." In other words, students are required to exhibit what they have learned beyond the ability to recall information from rote memory: to apply, synthesize, and evaluate this information to solve problems.

Two Examples of Alternative Assessment Methods in Higher Education

The Alverno College model. One of the most notable examples of utilizing performance assessment methods in higher education is the Alverno College model. Alverno College is a small (approximately 1,500 students) liberal arts college for women in Milwaukee, Wisconsin. In the early 1970's, Alverno embarked on an effort to equip students with those skills that were "directly related to the job market and real world" (Lewis, 1985). The two critical dimensions of the Alverno model were the development of a curriculum designed to develop students' abilities in eight specific areas and an assessment mechanism to determine the extent to which these abilities had been developed. The new twist was that there would be an institution-wide assessment approach that utilized multiple types of assessments for every student, with performance types of assessment being the primary tools.

The Alverno College model has received glowing reviews in the New York Times (Lewis, 1985) and USA Today (1/27/84) after the findings of a National Institute of Education study were reported. The study indicated that Alverno students were indeed developing the abilities in the eight targeted areas and that these abilities translated into career success after graduation. ("Wisconsin college," 1984). Additionally Alverno College was cited by the National Governors' Association as one of the U.S. colleges and universities that had

undertaken "serious effort...to document the learning that [was] taking place on their campuses [and was] using this data to improve teaching and learning on their campuses" (National Governors' Association, August 1986). In this sense Alverno not only had designed an "ability-based" curriculum and assessment system (tailored for its curriculum) driven by a set of specific learning outcomes, but had also genuinely used this information to improve instruction and learning. One interesting feature of the approach is that this was all done without the use of a traditional letter-grade system.

Identifying and explicitly stating what a student should have learned as a result of instruction is a basic principle of student and curriculum assessment. Alverno College began by reaching faculty consensus as to which core abilities Alverno students should develop during their educational experience. Eight abilities were identified as being necessary for a student "to learn any subject": communications, analysis, problem solving, making independent value judgments and decisions, effective social interaction, taking responsibility for the environment, taking responsible involvement in society, and responsiveness to the arts (Lewis, 1985). These eight core abilities are generalizable across disciplines and can be linked to courses in the general education curriculum of most undergraduate programs. However, it is equally apparent that assessing these abilities requires the institution to go beyond traditional standardized tests.

The assessment component of the Alverno model has been described as an "institution-wide measurement system" designed to measure progress towards developing the targeted abilities, to provide diagnostic feedback to students and to "certify" that these abilities have been achieved by graduation. All students are assessed over one hundred times during their four years at Alverno, with an assortment of assessment devices being used. These devices include tests that use traditional item formats (i.e. multiple choice and essay), videotaped samples of students' work (e.g. laboratory experiments, student teaching, oral presentations), "samples of thinking" presented as an essay or oral presentation, and simulated case studies and/or complex organizational situations (Mentkowski & Loacker, 1985).

The key to all of this is that the faculty developed a set of explicitly stated criterion behaviors which would "give a picture of the ability to be assessed" (Mentkowski & Loacker, 1985). By providing students, faculty, and external assessors with a blueprint of "what to look for," and then designing an assortment of instruments to elicit the criterion behaviors, the likelihood that students will actually develop these abilities becomes more of a reality. At the same time such assessments serve as a means of providing feedback to students and faculty regarding whether or not students have achieved the targeted instructional objectives. Additionally such feedback should provide information regarding what instructors need to teach so that students meet the established criteria of performance. As a result, assessment can more effectively be used as a teaching tool which also improves instruction (Gronlund & Linn, 1990), while validating the curriculum (Mentkowski & Loacker, 1985).

The Alverno College model presents a novel approach to assessment in higher education. Alverno's Office of Research and Evaluation, the Assessment Center, and the Assessment Committee play important roles in monitoring the assessment techniques used by the faculty, with the intent of ensuring that multiple assessments of each student occur and performances are solicited which "provide a credible picture" of the developed ability (Mentkowski & Loacker, 1985). However, we must be reminded that Alverno College is a small liberal arts college. It may be immensely more complicated to implement the Alverno

model at institutions with substantially larger enrollments and more diverse student populations. This is not to say that this model could not be implemented on such campuses, but the time and resources necessary to provide one hundred or more multiple types of assessments for each student may be prohibitive. It may be more practical for larger institutions to consider alternative methods that can assess problem-solving and higher-order thinking skills more efficiently. One computer-based assessment approach that is currently under development by the Educational Testing Services (ETS) to assess higher order thinking skills may be a more attractive alternative to traditional methods for large campuses.

ETS Mastery Assessment System. ETS has recently begun the process of developing and validating a computer-based testing system. The Mastery Assessment System (MAS) is being designed to address the long-standing criticism that standardized tests have been less than useful as tools for classroom instruction. This computer-based assessment "combines advanced measurement techniques with sophisticated computer simulations of real world situations in order to challenge students to use more integrated thinking skills" ("Tomorrow's tests," 1988). Through computer simulations of real life situations, the examinees are required to demonstrate problem-solving and higher-order thinking skills while at the same time the computer measures developing knowledge in the subject content. The computer monitors not only whether or not the examinee solves the problem(s) related to the simulation, but also how the student goes about searching for the solution. The assessment generates a computer-interpreted score for each student and provides a two-dimensional "mastery map" of what the student can or cannot do relative to problem solving or critical thinking. Furthermore, these data can be easily totalled for entire classes.

The MAS claims several major advantages. First, the MAS (as does the Alverno model) takes into account that there are multiple ways to solve a problem and that different students may use different approaches which may be products of differences in learning styles. Second, this system is able to monitor student progress constantly in developing problem-solving and critical-thinking abilities and then to generate a score for each student. Third, the relative ease of reporting and analyzing aggregate data of all examinees will facilitate the utilization of this information to improve learning and instruction. Additionally, the extent to which the curriculum has been effective in the development of these abilities can be evaluated. In some ways the MAS utilizes an approach to performance assessment that is comparable to the Alverno College model. Both approaches utilize simulations in real life situations to measure problem-solving and critical-thinking skills. While eight generic abilities of the Alverno College model are more comprehensive and are supported by explicit statements for criterion performance on each of the abilities, the MAS may be a more practical device to measure problem-solving and higher-order thinking skills at larger universities—and be potentially useful for providing remedial instruction.

The collection and analysis of this computer-based assessment data may be considerably easier and more practical for larger institutions than the Alverno College approach. This may become particularly important if test information is then to be used as an instructional tool. This discussion is a bit premature since the MAS is not expected to be ready for another five to ten years. We may not have that long to wait until colleges and universities begin to implement assessment systems that measure problem-solving and critical-thinking skills while also guiding instruction.

Limitations for Implementation

In general, testing experts will agree that performance assessments should be utilized to monitor student progress, provide information for improving instruction and learning, and make summative judgments on performance. Shepard (1991) states that:

> The tasks and problems used in [performance] assessments are complex, integrated, and challenging instructional tasks. They require [students] to think and to be able to arrive at answers or explanations. Thus performance assessments mirror good instruction, which engages [students] in thinking from the very beginning (p.21).

In fact, there is some belief that these approaches to assessment have some "potential virtue..., but a substantial amount of energy is characteristically required" to make them work effectively (Popham, 1991). Yet, there are notable concerns regarding the utilization of these types of alternative assessments.

Popham (1991) has reported that there have been some "successful attempts" with performance assessments, "but there's often more talk than genuinely innovative test development" (p.26). Both Popham (1991) and Shepard (1991) raise questions about the validity of the inferences from these assessments for making instructional and curricular decisions, particularly if they are used for institutional accountability. Shepard (1991) cautioned that even if multiple-choice tests are designed to measure higher order thinking skills, teachers will likely develop classroom tests to mimic these tests and thereby increase the possibility of acceptable performance but minimize the validity of the scores. Popham (1991) had a similar reservation regarding one alternative assessment method (portfolio assessment), in that examinees became preoccupied with the portfolios, and that as a result, "inferences regarding examinees' capabilities based on the portfolios were typically invalid." Furthermore, there is criticism that teachers and college faculty are inadequately prepared in the construction of assessment instruments and the types of systematic observations necessary for certain types of performance assessments (Shepard, 1991). These are significant concerns that must be addressed if alternative methods of assessment are to be effectively utilized for improving instruction and learning or for assessing institutional accountability.

An Experimental Assessment Model for Minority Undergraduates

Student assessment should always be geared towards determining the extent to which students have the requisite skills to be successful in a course or academic program (pre-assessment), are making progress during the instructional process (formative assessment), and have achieved an acceptable level of performance on a set of targeted learning outcomes. However, these activities are incomplete unless these data are used to improve instruction and student learning.

Two of the reasons why minority students continue to be unsuccessful at predominantly white four-year institutions are the absence of comprehensive assessment data on these undergraduates, and the lack of utilization of these data to improve the instruction and the learning of these students.

Few predominantly white institutions systematically collect, analyze, and report usable assessment data on their undergraduate students. More often than not, the assessment data that is collected, reported, and utilized are grades in courses, cumulative grade point averages, grade point averages in majors, and courses completed towards graduation. These data are minimally useful for evaluating learning and instruction. Grade point averages and credits completed do not provide meaningful or reliable information as to which abilities a student has developed as the result of instruction, which abilities need to be further

developed, or how the curriculum, the instruction, or both can be improved to increase academic success. Curiously, these institutions' academic support services, special services programs, academic departments, and individual faculty are conducting numerous types of placement, diagnostic, formative, and summative assessments (e.g. classroom tests, laboratory experiments, research papers) of students. But these entities rarely systematically share this information within the institution for the purpose of evaluating curriculum and instructional effectiveness.

In view of the overwhelming evidence that over half of African American and Hispanic American freshman cohort groups will not survive to the end of their sophomore year, the need for meaningful and useful assessment data on these students is clear. Yet academic departments on most predominantly white campuses seldom collect and use assessment data on minority students. This is particularly puzzling since most universities have the faculty, academic support services, and special services programs with expertise that could maximize the utilization of student assessment results and consequently improve this situation.

While most four-year institutions use multiple forms of assessment, the approaches utilized by institutions and individual faculty diverge considerably. It may be fruitful to explore whether or not assessment models, like the Alverno College model, could be applied on a small scale at predominantly white colleges by starting with a group of minority first-year students.

The primary purpose of this experimental model would be to provide a group of minority first-year students (over a two-year period) with a core set of generic abilities that can be applied across all disciplines and to test the development of these abilities through multiple types of assessment. Equally important would be the utilization of these data to assess the effectiveness of the curriculum and instruction to develop these abilities in these students.

This experimental model would include four major components:

* the identification and clear statement of a set of generic abilities;

* the review of the general education curriculum, instructional strategies, and assessment techniques (if necessary);

* the provision of faculty development resources in instructional strategies and assessment techniques; and

* the development and implementation of a comprehensive assessment mechanism that collects, analyzes, and reports multiple types of assessment information on minority freshmen and sophomores.

Other components could be included, but these four seem to be the most essential for this experimental model.

Identification and Clear Statement of Generic Abilities

The first and probably the most important component of this experimental model is the identification of a set of generic abilities that can be applied across all disciplines, as the Alverno College model has reportedly done. Such generic abilities must be at the center of any effort to increase the likelihood of minority students succeeding in the general education curriculum. For example, abilities such as communication (written and oral), problem solving, and analysis can be argued as meeting this criterion. A core of generic abilities must be identified if the curriculum and the assessment system are to culminate in the improvement of instruction and learning for minority students.

In this model a curriculum committee comprised of faculty from departments offering general education courses, students, supportive services staff, and external experts would be established to identify the generic abilities and to provide clear statements of expectations. Minority faculty who have either content expertise in one or more of the general education courses or expertise in assessment would be included. Once this committee has finished its tasks, these generic abilities must be shared with the academic departments so that curricular or instructional strategies can be modified or revised if necessary.

Review of General Education Curriculum, Instructional Strategies, and Assessment Techniques

As noted, nearly 50% of entering African American and Hispanic students will not survive to their junior year. The most frequently reported reason for these students' failure has been the inadequacy of their academic preparation during high school. Underpreparedness is an important reason why minority undergraduates (particularly freshmen and sophomores) experience such a high degree of failure, but there are other reasons. Non-cognitive variables (e.g. social-personal adjustment, motivation, and maturation) and the racial climate of the campus will also have a significant influence on minority students' academic survival during their first two years of college. It may also be the case that the general education curriculum and instruction in general education courses contribute to the failure of these students.

The general education curriculum is designed to provide undergraduate students with a liberal education that includes a number of disciplines. This curriculum also attempts to develop communication, problem-solving and analytical skills that can be applied across all disciplines, and to develop an appreciation and understanding of "non-Western cultures."

Most faculty at predominantly white universities are likely to admit their limited understanding of minority students' cultures and learning styles, and are undecided about which instructional and assessment strategies could improve these students' academic success. This experimental model would require an academic review that focuses on strategies to increase the academic success of minority undergraduate students in the general education curriculum.

The respective colleges and academic departments would review the content of their general education courses, instructional strategies, and assessment techniques for the purpose of identifying instructional strategies and assessment techniques that are intended to increase the success of minority students. The university would encourage and provide resources for academic departments to implement this effort. Once the reviews were completed and related strategies identified, the academic departments would submit their findings to a university-wide committee comprised of faculty, special services staff, assessment experts, and external minority experts. This committee would review the reports and recommendations of the academic departments and then submit a set of recommendations to the university administration. The committee's recommendations would focus on those modifications in the curriculum, course content, instructional strategies, and/or assessment strategies which show promise for improving the academic success of minority students in the general education curriculum. Faculty must be provided with the necessary support to develop a fuller understanding of minority students (e.g. cultures, learning styles, etc.) as well as instructional and assessment techniques that are the most effective for educating these students.

Provide Faculty Development Resources in Instructional Strategies and Assessment Techniques

Faculty and students are the most important ingredients in the instructional process. Faculty have the major responsibility for providing effective instruction that results in all students learning the content of the courses they are teaching. The interaction between the student, teacher, and subject content will strongly influence whether learning takes place. Few will disagree that minority students' interactions with a considerable number of "Anglo" faculty do not encourage learning. We also know that culturally diverse content and perspectives in the general education curricula at predominantly white universities are minimal, if not non-existent (Banks, 1989). If faculty were more familiar with diverse cultures and learning styles, it would be more likely that they would use instructional strategies and multiple assessment techniques that would increase minority students' success.

For this experimental model, those faculty teaching general education courses would first be surveyed regarding their perceptions and understanding of different cultures and diverse learning styles, the extent they include culturally diverse content and perspectives in their courses, and the types of instructional strategies and assessment techniques they use. The survey results would be compiled to develop a faculty development program providing faculty members with information on diverse cultures, learning styles, instructional strategies, and multiple assessment techniques. In the final analysis the extent to which this faculty development program is successful will depend on whether or not the faculty use this information in their classrooms and the extent to which a difference in the academic performance of minority students appears. Therefore, the systematic collection, analysis, and reporting of comprehensive assessment data on this group of first-year minority freshmen will be critical to evaluating whether or not the above-noted efforts have been effective. Using this information to improve instruction and learning comes later.

Establish a Comprehensive Assessment Mechanism that Collects, Analyzes, and Reports Multiple Types of Assessment Data on First-Year Minority Students

Astin and Ayala (1987) have reported on the limited presence of comprehensive student data bases on most campuses. It is their contention that:

> "[T]he absence of a comprehensive student data base is the single biggest impediment to the effective utilization of value-added assessments.... Without a capacity to explain differences in student gains during their first two undergraduate years, the institution is really quite helpless in its attempts to use the value-added data to improve or strengthen its undergraduate program" (p. 48).

The absence of these data on students in general at the university level suggests that such data is also not available on minority undergraduates. The absence serves as an impediment to strengthening minority students' performance and the undergraduate program.

Consequently, this experimental model would require the establishment of a comprehensive data base on all students thereby insuring a data base on minority student performance in the general education curriculum. Assessment data collected on the participating minority students would include: pre- and post-instruction assessments in general education courses; formative assessments during instruction (teacher-made assessments, research papers, etc.) and other types of assessments (e.g. videotaping, community projects). Academic support services, special services programs, and academic departments would collect, report, and share assessment data on these students. It is essential that the data be shared, since it should provide information that will assist in academic tutoring as well as classroom instruction.

In addition to the collection of data, performance assessment would also be conducted on a sample of the participating students. One example of a performance assessment might require the students to conduct a research project, submit a written report, and videotape the oral presentation of their project. It might be impractical for all of the students to participate in this type of assessment because of the hundreds of minority students who may be in a class of entering freshmen. Shepard (1991) indicates that performance assessments of large groups of students would be expensive owing to the costs associated with the development and scoring of such devices. The cost could be kept at a minimum by using a representative sample of students, but there would be a tradeoff between the quantity and quality of the data. Yet, this departure from paper and pencil tests to more performance assessments "...should seem worthwhile once one recognizes the corruptibility of standardized tests as indicators" (Shepard, 1991) of student performance. In order to ensure the systematic collection, analysis, and reporting of these multiple assessments, a university-wide assessment committee would be responsible for coordinating and evaluating the progress of the effort.

Conclusions

Predominantly white universities must take more aggressive steps to increase the success of minority undergraduates. Minority students in general education curricula across the country have not been successful as evidenced by their low rate of retention. Multiple cognitive, non-cognitive, and climate variables are likely contributors to minority undergraduate failure, but the curricula, instruction, and faculty also contribute. We must simultaneously work on all fronts if we are to increase minority students' survival as successful undergraduates.

The systematic collection of quantifiable assessment data on minority students is not without its problems. Currently most performance assessments according to Shepard (1991), "... are invariably judge- or observer-intensive" and will be very costly if implemented on a large-scale basis. As a result it is likely that more standardized assessment instruments will be used. This may not be completely bad if we use instruments that are reliable and valid for minority as well as "Anglo" students. Yet we must remember the limitations. A comment by Rose (1989) cautions us regarding our reliance on quantifiable data, as he observed the quantitative evaluation of a university tutorial center. He stated:

The drive to quantify became very strong, a reality unto itself, and what you couldn't represent with a ratio or a chart—what was messy and social and complex—was simply harder to talk about and much harder to get acknowledged. Patricia Cline Cohen, the historian of numeracy, notes that in America there is the belief that "to measure is to initiate a cure." But a focus on quantification—on errors we can count, on test scores we can rank-order—can divert us from rather than guide us toward solutions. Numbers seduce us into thinking we know more than we do; they give the false assurance of rigor but reveal little about the complex cognitive and emotional processes behind the tally of errors and wrong answers. What goes on behind the mistakes simply escapes the measurer's rule.

We must look not only at the quantifiable assessment data on racial minority undergraduate students, but also beyond these data. Predominantly white universities must move beyond their rhetoric to increase the academic survival of minority students and turn this noble goal into an everyday reality. We all have an important role to play in this endeavor.

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Section II: Curriculum Issues in Multicultural Education

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Chapter 9

PREPARING TEACHERS TO BE EFFECTIVE MULTICULTURAL EDUCATORS

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One of the major goals of multicultural education is to assist students in becoming culturally literate. This entails being able to function effectively not only in one's own cultural setting but also in other cultural settings (Banks, 1981). The United States is a pluralistic society and is culturally diverse. The world cultures are becoming increasingly interdependent. Consequently, it is both desirable and essential that students gain the advantages of cultural literacy. Multicultural education is intended to result in teachers becoming more effective in helping all children reach their potentials.

If teachers are to do this, they must first understand the forces in U.S. society that contribute to racism, sexism, classism, religious bigotry, and biases against differently abled individuals. Teachers must learn about inequities that currently exist and the process of stereotyping that perpetuates oppressive attitudes and behaviors. Teachers must understand the stereotypes that they have learned and how these attitudes can influence their interactions with students.

If teachers are to help all children in reaching their fullest potentials, they must understand the cultural strengths that children bring to school from diverse cultural backgrounds, and they must be able to use these strengths to build knowledge, skills, and values. Frequently, it is assumed that multicultural education is beneficial for teachers who will be teaching in classrooms where some or all of the students are members of minority groups. However, it is equally important for teachers working in classrooms in which all of the students are white, middle-class, and Christian.

The goals include increasing the effectiveness with which teachers work with children from groups that have traditionally experienced discrimination, and increasing the effectiveness with which all children function in their own as well as other cultural settings. If minority children, females, children who are differently abled, and the poor are continually bombarded with attitudes, practices, and images that reflect racism, sexism, classism, and other forms of oppression, it is no wonder that their self-esteem is depressed and their sense of empowerment to achieve at their highest potentials is crushed. Neither of these groups of children should have their lives short circuited by the failure of modern education to value pluralism and to teach respect for cultural diversity.

During the past several decades strides have been made toward desegregating some classrooms, mainstreaming others, and permitting both boys and girls to become involved in athletics. However, the U.S. Bureau of the Census, 1988 Report indicates that there are still important gaps which need the attention of educators.

* Scores on standardized achievement tests show the performance of minority students below that of white students.

* Females perform more poorly than males in mathematics beginning in high school and continuing through adulthood.

* The income gap between minority and white families shows great disparity.

* Women who work full time earn $.60 for every $1.00 earned by men who work full time.

* The percentage of minority families below the poverty level continues to increase.

* The percentage of minority youth who drop out of school continues to be greater than that of whites.

Multicultural education can also provide benefits to those who have traditionally been privileged. As the world economy increasingly requires businesses to cooperate across national and cultural lines, cultural literacy becomes an imperative. Those who grow up in environments where diversity has not been valued may find it difficult to meet the challenges. Children who do not see much diversity in their everyday lives need opportunities to learn the realities of pluralism in American society. It is very possible that these children are more dependent on their school experiences than are other children for the development of their sense of reality about diversity. These children are more likely than others to have their perceptions formed primarily by the institutions that have historically sanctioned and perpetuated the racism, sexism, classism, and other forms of oppression that cause the suffering of so many Americans (Katz, 1982).

Programs that prepare teachers need to examine some of the major forces in American society that teach children negative stereotypes. As they understand how children are bombarded by pervasive messages, they may also begin to understand the intervention strategies that are effective in countering these messages and the urgency of the need to do so.

Teacher Education Program Aims

In developing a clear framework for teacher preparation programs, consideration must be given to a curriculum in which the purposes recognize three fundamentals of curriculum planning: reproduction, readjustment and reconstruction. The role of reproduction in the curriculum is to transmit information and skills from one generation to another. Developing insights from an historical perspective helps students better understand contemporary issues and problems. Teaching the new generation fundamental skills and attitudes that have stood the test of time is an important function. Passing on the cultural heritage to the youth is essential to the society. However, reproduction is only part of the curriculum formula.

Readjustment calls for the program to gear its curriculum to social usefulness and efficiency. It is concerned about making readjustments that keep pace with the changing society. Political, economic, technological, and demographic changes in the world bring new challenges and opportunities to classrooms that must be met and understood. Reproduction and readjustment link the past and the present but alone, they are inadequate to prepare teachers for planned growth and change.

Reconstruction in a curriculum strives to change the status quo. Future goals of the society which may include greater social justice and more equitable treatment of groups and individuals can be planned. The seeds for future changes can be sown in the experiences that teachers and learners have today. Teachers today who experience anti-bias curricula and

programs designed to reduce ethnocentric thought and to increase respect for pluralism in the society can reconstruct future society. Overemphasizing any one of the three roles for schooling would be inconsistent with the needs of today's educational goals (Johnson, 1991).

When considering the aims of the program curriculum that will aid teachers in reproducing the past, adjusting to the present, and reconstructing goals for the future, three major areas of learning must be considered: knowledge, skills, and attitudes. The knowledge base should introduce students to information that can add to the foundation so that issues can be analyzed based on fact. Having access to information is important, as teachers draw upon this knowledge base to analyze issues and to aid students in developing insights that have multicultural implications. Teachers will need skills that enable them to plan strategies that are designed to help students grow in cultural literacy. Teachers will need to have attitudes and values that motivate them to make changes and to respect and appreciate their own cultures as well as the cultures of others.

Knowledge

Multicultural education should include but not be limited to experiences that extend knowledge about:

* the traditional purposes of public education in the U.S. and how the separate but unequal education of groups based on race, class, gender, and handicap have influenced the opportunities of these groups in society.

* current domestic policy that influences the economic and political currency of minorities and women in the U.S.

* the role of ethnocentrism, stereotyping, oppression, and powerlessness in the development of racism, sexism, classism, religious bigotry, and discrimination against the differently abled.

* factors in U.S. society that perpetuate attitudes of oppression and practices of inequality.

* the theories of communal living and assimilation which include the melting pot theory, segregation, desegregation, integration, Anglo conformity, cultural relativism, and cultural pluralism.

* the dynamics of child rearing practices in diverse cultures and their impact on the child's development of values, morals, attitudes, and motives.

* the impact and characteristics of diverse learning and teaching styles.

Skills

Multicultural education should include but not be limited to experiences that will develop skills so that teachers can demonstrate the ability to:

* create an anti-bias environment that fosters positive self-concepts and self-esteem in all children.

* evaluate curriculum content and materials for treatment of multicultural issues and concepts.

* evaluate children's literature for racist and sexist messages and utilize strategies to promote attitudes of equity.

* revise curricula materials to reflect appropriate inclusion of race-, class-, and gender- related information.

* evaluate the aspects of the mass media that influence the attitudes of children relative to race, gender, class and handicap.

* examine verbal and non-verbal communication patterns of groups and individuals and develop effective learning strategies for teaching the language arts to children who do not speak standard English.

* develop effective classroom management strategies that are sensitive to the values, motives, and attitudes of diverse cultural groups.

* effectively work with parents and community resource people to bridge school, family, and community.

* identify students with special needs and develop individualized strategies to meet those needs.

* conduct discussions that help students cope with handling their discomfort with differences.

Attitudes

Multicultural education should include but not be limited to experiences that will develop attitudes that:

* value one's own cultural and ethnic background.

* value the culture and contributions of other groups.

* reject ethnocentrism, racism, sexism, classism, religious bigotry, and prejudice against the differently abled.

* value cultural diversity as an asset in the society rather than a liability.

Knowledge Based Objectives

Pre-service programs should examine the traditional purposes of public education in the U.S. and how the separate and unequal education of groups based on race, class, gender, and handicap have influenced the opportunities of these groups in society. Since its earliest beginnings, the American public school system has been committed to educational barriers for some groups. Educational philosophers were often silent about the education of women and minorities. Those who were generally the supporters of the common school were seldom advocates for women and minorities.

There was a system of compulsory ignorance that pervaded policies that governed the education of women and people of African-American descent. The education of Mexican American, Native American, Asian American and Puerto Rican children has also had distinct

histories in the United States (Weinberg, 1977). Compulsory ignorance was often justified by theories of genetic inferiority. The assumptions that women and non-whites are less intelligent than males of European descent have been pervasive in the history of American education. There have been challenges to the assumptions of intellectual inferiority, but the residue of this thought is still a major influence in educational policy decisions.

Inherent in this discussion is the issue of intelligence and the influence of nature and nurture. It is the issue of whether or not there is merit in compensatory educational policy. Should there be programs designed to assist disadvantaged children, or are their disadvantages genetic and therefore beyond the correction of the society? Teachers should explore the research on race, gender, and intelligence. They should consider the place of compensatory education. They should investigate their own attitudes about intelligence and how those attitudes have influenced their expectations of females and people of color.

Teacher education programs should help students understand ethnocentrism and how many people believe that their cultural and ethnic group ways are better than others. They may operate on the assumption that their values are fundamental and represent the critical values that others should live by.

Teachers should understand how generalizing the traits and behaviors of a few to characterize the nature of the larger group represents stereotyping. Racial, gender, or ethnic stereotypes are usually an in-group's oversimplified conception of the members of an out-group. By assigning negative traits to the targeted out-group, those who stereotype have reasons to avoid the group. The stereotypes provide justification to the in-group for negative treatment of members of the targeted out-group. Contact does not necessarily correct stereotypic attitudes. Cognitive dissonance is often evident when those who have grown to accept a stereotypic view of a group are presented with evidence that the negative traits of the stereotypes do not exist. They may still hold fast to the assumptions inherent in the stereotype. It may be easier for them to accept that a member of the group who does not exhibit the stereotypic trait is an exception to the rule, rather than that a member of the group who does exhibit the trait is an exception. If one has come to accept the stereotype that basketball players lack academic ability, when they are presented with a basketball player who has excellent academic credentials, it may be easier to view this basketball player as an exception to the rule and retain the stereotype.

Power and powerlessness are relative, but to the extent that individuals and groups exercise power over others, they may subjugate or persecute those with less power through oppressive means. Powerlessness can breed helplessness in families and the children in those families (Berns, 1989). There is evidence that people become passive and lose motivation when they believe that what they do does not affect the outcome of their situation. Experiences that involve the ability to control what happens in one's life can have important influences on motivation and the development of a sense of helplessness. Many poor people and people of color have learned that they exert little control over their lives (Seligman, 1975).

Teachers need to understand the dynamics of how children develop a sense of control or a sense of helplessness and how they come to attribute factors in their lives to themselves or to others. Teachers need to have insights about how children learn helplessness and how oppressed groups are more likely to have experiences that reduce their motivation and lead them to believe that they cannot control the events in their lives.

These factors compound issues related to racism, sexism, religious bigotry, and discrimination against the differently abled because these are groups that are frequently

stereotyped. The stereotypes serve as the basis for others believing that the targeted groups deserve negative treatment and what follows is the subordination of the out-group by those with the power to enforce that subordination.

These and many similar questions are important for educators to begin to understand. The lack of understanding can result in teachers being naive about the real issues that students and their parents may face as they negotiate the obstacles of everyday life.
One of the reasons that school may appear to be irrelevant to the lives of poor or oppressed people is that schools have traditionally not been seen as places where students can find answers to the problems of today. Education offers a better life in the future for those who are successful in school, but problem solving may not be viewed as focusing on problems that are real. In like manner, middle-class teachers may be viewed as misunderstanding the obstacles to the good life as seen by those who feel dispossessed by society.

This knowledge base must bridge historical and contemporary theory and practice. It must serve as the foundation of future planning for educators in a democratic society. It should assist teachers in helping to maximize the success of all children as they develop.

Skill Based Objectives

Pre-service programs should provide opportunities for teachers to develop and practice strategies that accomplish multicultural educational goals. In order to reach their potential, children must perceive themselves as competent human beings with value and self-worth. Secure individuals are less likely to fear those who are different, and this security can be a major step in helping children to value others also (Tiedt, 1979). How can teachers assist in helping children see themselves as worthwhile human beings? How can they foster positive interaction among children? What strategies develop positive self esteem? How can students be helped to value and respect diversity?

Children are constantly exposed to racist, sexist, and other biased attitudes both in and out of school. They frequently raise questions as they attempt to sort out the world around them, and teachers can learn strategies that help children understand these issues. It is easy for children to learn to accept stereotypes as reality. It is difficult for educators to convince them to question these attitudes if they have not had instruction and practice in doing so. Children can be taught how to detect racism and sexism in books and other materials and can learn to question omissions and distortions that may appear. They can then more easily transfer these skills to other aspects of their lives (Derman-Sparks, 1989).

Teachers create learning environments through many of their behaviors. They select and create the bulletin board materials and other visuals in a classroom. They influence the selection of toys, videos, computer programs, games, and practice and drill materials. They select music and literature. They guide discussions about the materials and establish classroom climates that influence how students perceive themselves and others.

Teachers need to have the skill to analyze materials for messages about diversity in families, handicaps and disabilities, sex and gender roles, racial and ethnic identity. Teachers need skill in analyzing textbooks, fiction, biographies, plays, and poems.

Teachers need to be able to recognize stereotypes in their students reading material. They should be able to help their students raise questions that will cause them to think critically about the individuals and groups being portrayed in what they read and in what they see. They must be able to examine story lines in terms of attention given to the standard of success for the characters. Questions which will help the students approach a story might include, "How are problems resolved? What is the role of women and girls? What are the characteristics of the leaders? Who solves the problems? Could the same story be told if the gender roles were reversed?

Teachers must assist students in looking at lifestyles in ways that are not simply unfavorable contrasts to white, middle-class suburban ways of life. Teachers should help children weigh the relationships between people and should use classroom activities such as role playing and story completion exercises to examine heroes and predict endings. Children should have opportunities to challenge the assumptions of authors and to critically examine the status quo.

Teachers must consider the effects of activities and materials on the self-images of the children. Even animals and inanimate characters usually transmit gender information. What effect can the characters have on the development of the self-image of girls if boys do all of the brave, important things while girls wait around to be saved? What effect can the materials have on the way children from Third World cultures see themselves. Can differently-abled students identify with any of the characters? What effect can loaded words such as savage, backward, conniving, docile and lazy have? At what point is it appropriate for children to examine concepts such as the implications of a "glorious victory" versus a "bloody massacre"?

Teachers need to know what to look for when selecting materials, and they also need to learn how to use existing materials and assist students in learning how to critically analyze that material. By raising stimulating questions about poems such as "Little Miss Muffet," children can be taught to examine alternatives that characters have. Stories such as "Snow White and the Seven Dwarfs" or "Rumpelstiltskin" could leave some very erroneous impressions if unchallenged. Children can be taught to contrast the behaviors of the characters to non-stereotypic options that are available. They can gain experiences and insights rather than simply passively accept the images that are presented.

Skill in this area may also be used in examining commercials and children's programs on television. How "good" guys look and how "bad" guys look may lead children to believe that appearance rather than behavior is the way to judge who is good and who is bad. That can be a very dangerous assumption.

Children bring a wide variety of language experiences to school. Even the backgrounds of children who all bring standard English as their native language may differ widely. The degree to which they have been exposed to phonological, semantic, and syntactic discourse that is common to school success is even more divergent when cultural, ethnic, and national origin is considered. Teachers with expertise in teaching children communications skills are very important, especially when children with unique linguistic and cultural backgrounds are considered. Although all dialects are equally logical, precise, and rule-governed and no dialect is superior to another, standard American English is the dominant language in the United States because it is used by the socially, economically, and politically advantaged members of the society (Leu, 1991).

Teachers need to learn to work effectively with children who have language differences and dialect differences so that these children learn to read and communicate effectively. In many cases it will be both desirable and advantageous for children to learn standard English for use in addition to their native language pattern. Strategies should preserve the respect and fluency in their own language while developing standard English as an alternative tool that students may effectively use when they choose.

If school experiences suggest to students that the languages of their homes are shameful and wrong, feelings of alienation can develop that interfere with learning. On the other hand, if children are not aided in developing standard English, they may be isolated

from some of the benefits of society that have come to be associated with those who are educated. Language experiences should be structured to aid the children as they learn the language.

Teachers should be aware of the needs of limited English-speaking students and dialect speakers. They should understand the accommodations that are important during instruction and have the skill to adapt traditional materials for effective use.

Teachers should develop effective classroom management skills that are sensitive to the value systems and patterns of motivation that influence the development of the children. The development of moral judgment is complex, but most agree that it is linked with family, peer, and school experiences. Child-rearing methods have an impact on moral development and, through discussions and role-playing, teachers can enhance that development. How do we teach discipline? What behaviors do we reward? How do we handle aggressive behavior? How do we stimulate motivation? How do we handle situations in which children do not tell the truth or situations where they cheat? How do we help children to become more accepting of others?

Teachers need effective skills in communicating with parents and others in the community. Parents are important to the success of children in school. Parents and teachers can be partners when there is mutual respect and support. The community in which children grow up has a significant influence on their development. Communities are more than just a group of people living in the same neighborhood or town. An important component is the relationship of people to each other and the sense of belonging and trust. Communities instill norms and values, provide services and support, enforce rules, and socialize children in various ways.

Teachers who have developed skills that help them identify the needs of children who are exceptional and who employ strategies for effectively individualizing approaches to meet those needs are important to the goals of multicultural education.

How teachers help students cope with and understand diversity is complex. When children ask questions about race, gender, culture or physical ableness, those teachers who can comfortably answer directly and appropriately for the age of the child and not ignore important issues will be the most effective in assisting children as they learn to be culturally literate. They will be able to conduct discussions that help students cope with their curiosity about and discomfort with differences. Those teachers who can stimulate thought and teach children to think critically have opportunities to be successful.

Attitude and Value Based Objectives

Multicultural education should provide experiences that lead educators to value and see meaning in attitudes of equity. Ultimately they should value their own cultural and ethnic backgrounds and appreciate the cultures and contributions of other groups. They should value diversity as an asset in the society rather than see it as a liability and look for ways to preserve and applaud the richness of a pluralistic society. Multicultural education should generate the type of commitment that motivates people to action so that their accountability is evident in their behavior.

Summary

Multicultural education is intended to prepare teachers to be effective in helping all children to reach their potential. It is intended to help teachers understand ways of working positively with individuals and groups who represent minority or oppressed populations in this society. It is also intended to help teachers understand ways of working positively with individuals and groups who represent privilege and mainstream America, so that these children may also develop positive attitudes and perceptions about themselves as well as others.

Multicultural education attempts to be reproductive, readjustive, and reconstructive to the extent that it teaches insights from a historical perspective to help students better understand contemporary issues and problems. It is reproductive to the extent that it passes on the cultural heritage from one generation to the next while at the same time readjusting to contemporary political, economic, technological and demographic changes in the society. It is reconstructive to the extent that it sows the seeds for future changes that embrace the goals of democracy, equity, and the rights of all people to live in a free, open and equitable society. Reconstruction that reflects multicultural knowledge, skills and attitudes become the property of a generation of students.

The goals of multicultural education are accomplished by providing a broad knowledge base and experiences that develop skills for the classroom. Such a knowledge base, effective skills, attitudes, and values will provide the foundation for behaviors both now and in the future.

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Chapter 10

NATIVE AMERICANS: FROM CHRISTOPHER COLUMBUS TO CURRICULUM INTEGRATION

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"You, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same as yours."

Canassatego, 1744
Leaders of the Six Nations
Lancaster, Pennsylvania

The Arawaks were a peaceful, well-organized society living in the area of present-day Haiti in 1492 when Christopher Columbus arrived, and from the myopic view of the Europeans, "discovered" them and other Caribbean people (Zinn, 1980). He promptly dubbed these indigenous tribal groups "Los Indios" after his monumental miscalculation on where in the world he was. The rest, as "they" say, is history.

But whose history is it? Are scholars and students aware that the indigenous people throughout the Americas, those whom Columbus carelessly dubbed "Indians," represent a great diversity in language and culture throughout the continent? Have we stopped to consider the implications of the fact that within fifty years after Columbus arrived in the "New World," the Arawaks on Hispaniola would be wiped out (Las Casas, 1538); that within another three centuries, whole nations such as the Cherokees would be struggling for existence and forcibly moved over half a continent (Dippie, 1982); and that five hundred years later, Native Americans would end a hundred years of mourning for the Ghost Dancers and families killed at Wounded Knee (Brown, 1970), symbolizing the end of the western frontier for the United States?

We must answer these and other questions in order to produce a more relevant and truthful curriculum about the make-up of American culture, what we teach in our schools as well as the research and knowledge presented in colleges and universities. In this light, we can view integrating Native American perspectives from four broad arenas: 1) history, 2) cultural understanding and world view, 3) current sociology, and 4) the struggle for justice and voice.

History

Integrating the history of Native American people more fully into the curriculum involves much more than including simple factual accounts. It is the Indian perspective, historical and philosophical, that requires inclusion whenever possible. What did the Wampanoags think about the Puritan enclave at Plymouth? Could they have tolerated and assisted the newcomers (Peters, 1987), only to be shocked at the barbarity of the New Englanders' response to religious differences? United States history is replete with Indian

Wars looked at only from the conqueror's point of view. Does the Trail of Broken Treaties extending from one continent to the other support the concept of Manifest Destiny, or the power of the sword leading to the Termination Policy of the 1950's (Deloria, 1990)? In more recent history there are fewer indications of genocidal actions and more of purposeful "culturicide," coercive assimilation to wipe out Native American cultures, especially through educational policy, as when

> The (Navajo) children are caught, often roped like cattle, and taken away from their parents, many times never to return. They are transferred from school to school, given white people's names, forbidden to speak their own tongue, and when sent to distant schools are not taken home for three years. (Coolidge, 1977)

Most Native American families have stories from the Boarding School period of Indian Education policy, the fall-out extending into modern times for reservation and urban Indian populations (Prucha, 1978). A poignant example of historical perspective is the observance of the previously-mentioned hundred years passing since the slaughter of the surrendered Ghost Dancers on Pine Ridge (Oglala Sioux) Reservation in South Dakota. The military and frontier states recorded it as the last battle with "hostiles" in the name of civilization, while Lakota and other Native American tribes remember it as the purposeful killing of hundreds of women and children because they practiced an outlawed religion (Miller, 1985), because they wished to move about in cultural freedom, or perhaps because they had defeated Custer in battle over twenty years earlier.

Inclusion of Native American historical perspectives means a much broader horizon of who Indian people were and are—the accomplishments and contributions as well as the conflicts and conquests. The United States Constitution was based on the Iroquoian Confederacy of Nations (Johansen, 1982). Many state and other place-names are derived from indigenous languages, such as Chicago, Illinois. Small Native American cities existed in the Ohio River Valley all the way westward to the upper Missouri (Silverberg, 1986). Food, plant, and animal lore, natural sciences, and even medicines are derived from Indian knowledge.

> Over the past five hundred years, human beings have sculpted a new worldwide society, a new political and economic order as well as a new demographic and agricultural order. Indians played the decisive roles in each step to create this new society. [However, the] modern world order came to be viewed as the product of European, not American, history. (Weatherford, 1988)

In viewing the history of the United States, a key element of multicultural development is the inclusion of Native Americans' contribution on every level. Besides bringing this history to the curriculum with equal weight, both in generic forms and in specific regional and community history, we need to include the Native American perspective of being conquered and cheated out of their lands. This will benefit all students of our country's past, indigenous and immigrant Americans alike.

Cultural Understanding

Awareness, appreciation, and respect for cultural differences and similarities is critical to integrating any Native American perspective into the curriculum effectively. One way of addressing these needs is to use existing works, such as Clifton, Cornell and McCluken's book and guide, People of the Three Fires (1986), which, through historical representation of the Ottawa, Potawatomi, and Ojibway of the greater Michigan area, shows how the indigenous societies changed as they came into contact with Anglo-Americans, and how the United States government ultimately possessed all their lands. Even within distinct

Native American groups, or tribes, cultural perspectives have many variations, including traditional, bi- or multi-cultural, assimilated, and assimilated. Using local and regional materials and content allows students not only to see the sweep of these changes, but to see connections to their own community's development.

Another effective means for building cultural understanding is to present Native American philosophy and thought through the words of some of the many great orators of the past and present.

> The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilization....
> The white man does not understand the Indian for reason that he does not understand America. In the Indian the spirit of the land is still vested; it will be until other men are able to divine and meet its rhythm. (Luther Standing Bear)

This approach has the additional benefits of developing discussion of the legitimacy of other world views (Whorf, 1956), such as what civilization is, or how societies relate to the land and environment. "Traditional people preserve the whole vision, and scientists generally reduce the experience to its alleged constituent parts and inherent principles," Vine Deloria (1990) points out so well.

A third effort to make toward cultural understanding is to attempt to develop empathy by reading about and talking to Native American artists and scholars, visiting nearby reservations or Indian Centers, and attending social or cultural events. This kind of contact is sought after by ethnographers and anthropologists and has recently been shown to share remarkable similarities to scientific and ecological insights from the academic community (Willis, 1983).

> Native peoples view the world as complex, inter-connected in non-linear relationships (heterarchic), dynamic, unknowable (indeterminate), changing/moving in several simultaneous cycles (mutual causality), growing as a whole (morphogenesis) and consisting of many perspectives. (INAR, Nichols, 1991)

Many of these qualities are the same ones needed in developing multicultural curricula for higher education and are the basis for research on whole mind, accelerated learning, and multiple intelligences (Gardner, 1987).

In developing and integrating Native American content into the curriculum, the problem of stereotyping surfaces again and again. With mainstream Americans, this stereotyping of Native Americans tends to fall into two categories: the romantic warrior/princess of the past and the wild savage associated with drunken laziness in modern times. In an unpublished research study I conducted with Native American graduate students at Harvard University this year, the Noble Savage Syndrome, in conjunction with pan-Indianism generalities (i.e. feathers and tipis, Custer and Crazy Horse), was stated most often to be the main problem with the conventional curriculum. But culture refers to the mechanisms of social control and organization as much as to clothing and dancing. "Culture" is 1) the cognitive paradigms through which people define and communicate the proper and the possible, and 2) the corresponding informal norms and implicit contracts by which people reward and penalize each other.

When Western schools only address the surface features of culture, and attempt to break down "deep" cultural interactions through forced assimilation to the dominant culture's secular institutions (Fuller, 1991), traditional communities are threatened and Indian children experience direct conflict with the modern, civic world (Hornett, 1990). Only through comprehensive and meaningful content sensitive to Native Americans can the Native American student's self-esteem and the Anglo student's sense of balance be maintained in today's diverse education.

Current Sociology

Native Americans represent an incredible diversity of tribal societies, languages, cultural practices, local environments, and histories. Wide-ranging topics such as anthropology, architecture, geography, sociolinguistics, and history can be drawn from simply studying a few reservations in the United States. For example, spatial and directional orientation are more common in Native American philosophy than are hierarchy and bi-nomialism (Hornett, 1990; Fenelon, 1988). From es-Chikag-o, Illinois, let us look to the four directions: West, with the Puyallups, northwest coastal fishermen, living in longhouses when explorers met them, now an urban tribe recently winning a treaty settlement in Tacoma; North, the Lakota and Dakota (Sioux), hunters of the plains buffalo, living in tipis and earth lodges when fighting soldiers, now defending arid reservation lands in the Dakotas in the shadow of the Black Hills; East, the Wampanoag, East Coast fishing and farming people, living in wickiup longhouses when the Puritans arrived, now rebuilding on their island and peninsula areas of Massachusetts; and South, the Navajo, ranchers and farmers of the southwest mountains and desert, living in hogans when pioneer wagon trains invaded, now managing the largest land-base reservation in the nation.

> "Curriculum should be localized to reflect the historical experience, culture and values of the local and regional Native communities." (INAR, 1991)

Each Indian Nation and reservation has had to deal with complex questions of sovereignty and cultural maintenance. Throughout many shifts of federal policy the belief of Native people has been that education should integrate goals of both cultural sustenance and self-sufficiency (Nichols, 1991), while non-Natives have viewed these goals as incompatible. In fact both viewpoints are valid.

> There is much to be learned from a traditional education and we must see it as the prerequisite to any other kind of education or training. Traditional education gives us an orientation to the world around us, particularly the people around us, so that we know who we are and have confidence when we do things. (Deloria, 1990, 12-18.)

In respect to the origination of the curriculum, the Indian Nations at Risk task force (INAR) has stated that "Native communities must be the producers of Native education materials that reflect the language and culture of the local area." INAR has noted the importance of working on language development, cultural background (history, curriculum change), partnerships with community organizations, and accountability (Demmert, 1991). These elements of Native American curriculum development are likewise needed for mainstream higher education.

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Finally, in discussing such cultural paradigms as knowledge, Kalt and Cornell (1990) tell us that "Indian tribes can provide answers to such questions as whether or not public ownership of enterprises is acceptable, or whether a separation of political authority and judicial authority is appropriate..., selecting for activities that best fit with indigenous conceptions of self and appropriate intragroup relations."

Justice and Voice

As is explained in the previous passages, Native Americans as individuals and as peoples have lived through great injustices. It is only through changing the dominant Anglo-Eurocentric curriculum content and perspectives that higher education, and then public schooling, can begin to redress these wrongs. The courts, both the U.S. government and tribal; the sense of nationality; the numbers and placement of Native Americans throughout society; and in general the dire poverty, its causes and the contributions of Indian people should be noted in the curriculum whenever possible and appropriate.

> "The study of Native American language, law, history, culture, art, and philosophy should be required of students...." (INAR, 1991)

Cultural Capital theories (Shamai, 1990) demonstrate that mono-cultural curricula perpetuate inequality as a social hierarchy in the face of significant and lasting Native American contributions to the development of the United States (Weatherford, 1988).

A direct connection exists between redressing issues of justice through curriculum and addressing whose voices are heard in that dialogue. Native Americans deserve to be the authors of such curricula, and in fact are the only people qualified to be. An excellent example of voice, based primarily on the oral traditional storytelling found in nearly every Indian Nation, is the book Keepers of the Earth (Caduto, 1990), which integrates natural science, tribal authenticity, regionalism, and Native American world views. When Indian-inspired curricula such as these are combined with local, regional, and national histories of indigenous people, a comprehensive Native American curriculum becomes possible.

> If we redefine Indian education as an internal Indian institution, an educational process which moves within the Indian context and does not try to avoid or escape this context, then our education will substantially improve. It will originate as part of the tribal perspective about life and pick up additional information on its return to Indian life. (Deloria, 1990c)

Curricular Integration

Out-and-out assimilation has proven to be disastrous for Native Americans (Wax, 1971), and produces a distorted picture of the United States for other Americans. We are at a point where we must integrate Native American content into the curriculum, not only for the self-esteem and continuance of Indian students (Hornett, 1990), but for the benefit of all students and all schools, especially in light of the multicultural world in which we live, in contrast to a hegemonic curriculum which legitimates only part of the overall cultures of our nation (Giroux, 1983). Inclusion of Native Americans will enhance oral traditions and identity, both personal and national. As Cazden (1987) has pointed out, in educational institutions the "spoken language is an important part of the identities of all the participants."

We can approach the integration of Native American curriculum from many entry points, including: adding history and cultural knowledge to the established curriculum; replacing key areas with Native American perspectives; and infusing historical and cultural knowledge and perspectives as alternative ways to view "mainstream" perspectives (Banks,

1989). Adding to the curriculum has the problem of being "in addition to," an afterthought, the first element to be cut out under time or resource constraints. Replacing brings elements of the curricula into opposition with each other, a conflict that the minority-culture perspective will either lose outright or that will cause resentment (Locust, 1988). Infusing, while healthier than the other two, continues with the world view of a "mainstream" and the implication of lesser tributaries. It reinforces cultural dominance (McCarthy, 1990). While such an approach may be useful in the short run, it does not accord the respect and prominence that other cultural perspectives deserve, most pointedly the Native American Nations, the first stewards of the North American land. Therefore, I propose that we view Eurocentric curriculum as one stream, currently in dominance, that we need to balance with other cultural streams, first and foremost with Native Americans. A more global curricular metaphor would be a "River of Nations and Cultures."

I was recently in attendance at a special Federal Indian Law course at Harvard Law School, where one intelligent yet perplexed student could not grasp the concept that enrolled American "Indians" were members of their respective tribes' National society, including its law and order, and were both State and Federal citizens of the United States. An either-or mentality had been indoctrinated in him through schooling right through college. I suggest that realistic and effective multicultural education concerning Native Americans will take place when majority culture students are brought to realize, through the curriculum, that history, knowledge, and people can belong to more than one culture and be better off for it.

Conclusion

Native American content materials, with historical and cultural perspectives, must be integrated into the curriculum of all school in the United States, elementary through university. This should be done with Native American people as the primary resource specialists for the benefit of everyone. For the short term, this Native American curriculum should be infused into curricula already being taught. The final goal should be to develop, wherever appropriate, balanced "cultural streams" which, minimally, address the four major areas of history, cultural understanding, current sociology, and issues of justice and voice for Native American "Indian Nations" and people.

Four basic objectives will be achieved through this integration:

* to reinforce and sustain Native American societies and culture;
  (These societies are more than just of value to their members, or to accurate history and ethnography, but can provide alternative world views useful to solving future world problems.)
* to make Americans in general more informed about their roots;
  (Current mono-cultural histories increase the isolated and often distorted perspectives Americans have about North America.)
* to build the basis for a truly multicultural U.S. society;
  (Understanding the historical and current cultures of Native Americans assists the development of the same process for other cultural, racial, and ethnic groups in the United States.)
* to provide equity and hope for disenfranchised "America".
  (Recognizing the contributions of and injustices toward Native Americans through intercultural understanding is the first step, in curriculum, on the path to equal opportunity through education.)

Infusing, integrating, and ultimately streaming Native American cultures as valid contributors to United States society will benefit all people in our country. When colleges and universities, schools and communities, achieve this in the curriculum, each and every learner, Native American people, minority groups and majority-culture students will benefit with increased awareness and knowledge of the world we live in. Oh-hah.

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NOTES:

Section III: Creating the Climate for Change

91
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Chapter 11

UNDERSTANDING SOCIAL INTERACTION IN CULTURALLY DIVERSE SETTINGS

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My primary teaching responsibilities at Western Illinois University involve instructing graduate and undergraduate teaching majors in the area of educational psychology, multicultural education, and alternatives to traditional educational practices. Given the dramatic demographic changes within the state of Illinois and across the nation, it is incumbent upon Colleges of Education, as well as other disciplines, to prepare students who can successfully understand and participate in the culturally diverse settings. In order to teach these skills, I have developed a social interaction model (SIM) and theory that breaks down the primary components of individual and group social interaction characteristics in a variety of cultural settings or scenes.

The SIM and theory have four major components: the ego, the cultural scene, decision making, and event familiarity. Each of these components helps students to understand the complexities of social interaction in society and in the classroom. The model also helps the students to understand their own interaction styles and cultural backgrounds and provides practical strategies to enhance their ability to become more effective participants in culturally diverse settings.

The Individual or Ego

Each ego or individual has developed his or her own unique propriospect or personal culture which is the result of enculturation. Goodenough (1971) states that propriospect embraces an individual's cognitive and affective ordering of his experiences which include:

> The various standards for perceiving, evaluating, believing, and doing what he attributes to other persons as a result of his experiences of their actions and admonitions. By attributing standards to others, he makes sense of their behavior and is able to predict it to a significant degree. By using what he believes to be their standards for him as a guide for his own behavior, he makes himself intelligible to them and can thereby influence their behavior well enough, at least to permit him to accomplish many of his purposes through them. (p. 36)

The problem that certain ethnic group(s)/culturally different student(s) (EG/CDS) encounter is that their primary culture is often foreign to the mainstream, operating culture of the anglicized schools in which they must interact and to the anglicized teachers from whom they must learn. By anglicized I am referring to the Euroethnic/WASP cultural dominance of the U.S. educational system in which the vast majority of instructors are Euroethnic. This idea of personal culture may be linked to recent work on cognitive knowledge structures called schemas. In discussing their schema approach, Schank and Abelson (1977) state that, "People know how to act appropriately because they have knowledge about the world they live in." (p. 36) They go on to describe the two classes of knowledge that humans recognize: general knowledge and specific knowledge. General knowledge is that basic information that all humans understand, such as the need for water and food. Specific knowledge, on the other hand, is used to interpret and participate in events

we have been through many times. This type of detailed specific knowledge allows the individual to do less processing and wondering about frequently experienced events. Therefore, if we assume that Goodenough's (1965) contentions are accurate, EG/CDS face a daily dilemma of reordering their "recipes" or what Schank and Abelson (1977) call scripts, so as to make sense of and perform the new rules of operating behavior competently enough to achieve their goals.

Each ego also processes an individual idiolect, as Goodenough (1965) again reminds us: "No two speakers of what we regard as the 'same' language actually operate with identical systems and articulation of systems." (p. 8)

This, of course, is compounded when a setting is multicultural or multiethnic with several language and dialect possibilities likely to be in operation. Given the demographic changes occurring in this nation, most colleges and universities already fit this culturally diverse description.

Both a person's propriospect and his or her idiolect are reflective of the resources available through his or her (or the parents'/guardians') socioeconomic status (SES). SES, in this instance, is being used as an index that describes such features as residence, occupation, income, and educational level. These SES factors contribute either more positively or negatively to the performance level of competencies an individual possesses for any given event. These competencies or skills are performed in a manner that would fall somewhere on the continuum between novice and expert.

The Cultural Scene

Spradley (1972) suggests that a cultural scene is the information shared by two or more people that defines some aspect of their experience. Cultural scenes are closely linked to recurrent social situations. Complex social organizations, such as colleges and universities, provide numerous settings that qualify as cultural scenes. Within each cultural scene the individual or ego faces a range of potential interactions with the other participants present, depending on their varying roles, status, scripts, plans, and goals, and the physical constraints of the setting.

It is important to elaborate on the definitions of status and role as they will be used in the context of this chapter. Goodenough (1965), drawing on the research of Linton (1936), Merton (1957), and Hoebel (1954), described statuses as a combination of rights and duties in which individuals have social identities that are either ascribed or achieved. Goodenough maintains that statuses contain the following two properties: what legal theorists call rights, duties, privileges, powers, liabilities, and immunities and the ordered ways these are distributed in what will be called identity relationships. Rights and duties form the boundaries within which individuals in any given cultural scene are expected to confine their behavior based on their knowledge of the rules of sociocultural behavior applicable to that given situation. Goodenough (1965) provides this example:

> When I am invited out to dinner, it is my hostess's right that I wear a necktie; to wear one is my duty. It is also her right that its decoration be within the bounds of decency. But she has no right as to how it shall be decorated otherwise; it is my privilege to decide this without reference to her wishes. (p. 3)

Goodenough goes on to state:

> As for powers, they and their liability counterparts stem from privileges, while immunities result from rights and the observance of duties. (p. 3)

Social identity in Goodenough's scheme refers to that aspect of an individual that determines how one's rights and duties distribute to specific others. This identity is to be distinguished from one's personal identity which relates to the way one may express one's privileges. It is also important to note that each individual has a variety of social identities. A student, for example, can also be an older and/or younger sibling, a football player, a student government president, a sorority/fraternity member, and belong to a specific church. One's rights and duties vary according to the identities one assumes, as well as the identities assumed by the other participants with whom one interacts in the cultural scene. When an EG/CDS, for example, is in the classroom, it is the instructor's right to insist that the EG/CDS participate in the classroom activities; classroom participation is the EG/CDS' duty. It is also the instructor's right to demand that the EG/CDS' classroom behavior, while participating, is within the institution's acceptable range of behavior. But the teacher has no right to tell the EG/CDS with whom they should interact within the classroom on a personal level. It is the EG/CDS' privilege to decide with whom they will develop social relationships, without regard for the instructor's wishes. Thus, the exercise of the choices of privileges expresses an individual's "sense" of identity.

Since each individual possesses a myriad of identities, we must ask, how is it that an identity is selected? As Linton (1936, p. 115) contends, some identities are ascribed while others are achieved. A person's gender and age identity in most instances are a given. An 18-year-old male has the social responsibility to represent himself as a young adult and a man. But, on the other hand, he has no obligation to reveal that he is a member of the football team or what his religious preference is. Goodenough (1965) stated that there were several considerations that govern the selection of identities. For example: (a) the individual has the qualifications for selecting identities, (b) the interaction has a direct bearing on the choice of identities by the individuals present, (c) the setting of the interaction helps determine the identity, (d) an individual has only a limited number of appropriate matching responsibilities available for any identity assumed, and (e) finally, an individual is likely to have more than one identity-relationship for each cultural scene. The sum of one's selected identities is referred to as the "social persona" in the cultural scenes interaction.

Combining Spradley (1972) and Goodenough's (1965) theoretical approach leads to the proposal that in each possible cultural scene the identity relationships created among individuals have their corresponding specific allocation of rights and duties. The reciprocal agreement of these rights and duties constitutes a status relationship. Status relationships elaborate on the differences in this relationship between minorities and majorities and/or successful/unsuccessful students. In summary, a culturally ordered system of social relationships, then, is composed (among other things) of identity relationships, status relationships, and finally the ways they are mutually distributed. Goodenough describes an individual's role as the aggregate of its composite statuses. In other words, it would be equivalent to all the duty-statuses and right-statuses for a given identity. Each individual identity will differ in some ways, with some having greater privileges and possibilities for gratification than others. Therefore, each individual identity has a different place or function in the social system in which he or she resides. In order to sum up this discussion on status and roles, Cicourel (1974) states:

> Statuses, like general rules or policies, require recognition and interpretation during which interacting participants must elicit and search appearances for

140

> relevant information about each other. Role-taking and role-making require that the actor articulate general rules or policies (norms) with an emergent (constructed) action scene in order to find the meaning of one's own behavior or that of some other. (p. 29)

Cicourel's statement is especially apt in the context of this paper since the individuals under scrutiny are EG/CDS who are oftentimes unaware of the full range of nuances involved in recognizing the status and/or the roles of the more anglicized faculty, staff, and students. This, of course, also applies to the anglicized students' ability to recognize and accurately construct the status and roles of EG/CD faculty, staff, and students in their enculturative settings as well as to assess what their status and roles are in the acculturative scenes of the anglicized school.

Each individual or ego reacts to a given setting or cultural scene based on his or her own individual enculturative experiences, among other things. For most situations, "schemata," or "scripts," have already been established for what is to be expected and how the individual should act based on the constraints and cues present in any given situation. Recipes can be thought of as cognitive routines established over time through repetition to meet the needs of a particular situation. Schank and Abelson describe scripts as a way of economizing familiar episodes into a generalized standard episode. In other words, scripts handle typical everyday situations.

There are numerous cultural scenes and settings within the college/university ranging from the academic classroom, to the residence hall, to extracurricular activities, and to the University Union. Each specific cultural scene in the school context has its own unique set of constraints and participants.

The Decision-Making Process

Given the constraints of the various cultural scenes EG/CDS encounter within the college/university, they EG/CDS are constantly faced with such decisions as to where, when, and with whom they should interact. While some cultural scenes within the college/university, such as the classroom, have pre-selected or tracked populations and perhaps fixed seating requirements, other settings such as the residence halls, dining rooms, or the hallways outside classrooms, are more open and feature a wider range of peers with whom one can interact. Since these cultural scenes are reoccurring situations or events, the participants have developed recipes or scripts to govern their behavior in them. Events according to Nelson (1986) are more of a macro order; they involve people in purposeful activities acting on objects and interacting with each other to achieve some result.

Let us take, for example, a script we will call the CLASSROOM. According to Schank and Abelson (1977), all participants in the classroom would bring with them specific knowledge and detail about the standard events that occur in the anglicized classroom, including information about the various roles (instructor, student, graduate assistant), props (instructor's desk, student's desk, books, homework, chalkboards), and event tracks (lecture, laboratory, exam). Since much of what takes place in the classroom frequently occurs in a specific "expectable" order, we can assume that the participants are familiar with the corresponding repertoire of behaviors necessary for a high level of social competence in that setting. However, assuming that in some cases the EG/CDS' original script of the classroom will possess some cultural differences as a result of their different enculturative experiences, modifications will have to be made in their CLASSROOM script in order to accommodate the specific knowledge necessary to perform in the mainstream anglicized classroom. Some

students will bring more deficit scripts into the classroom than other students whose high school, community college, or other experiences may be more transferrable. Thus, one might propose that initially, at least, the EG/CDS utilize the general knowledge from their EG/CD CLASSROOM script as a foundation for the development of their new anglicized CLASSROOM script.

Within this larger body of knowledge we call the CLASSROOM script are specific tracks such as the lecture hall, the laboratory, the practicum, and the various academic classes (math, science, English), each with its own unique set of events that separates it from the other tracks that make up the CLASSROOM script. Schank and Abelson also point out that there are ways more than one script can be active at once. Take for example a situation where "student Alpha," an anglicized student, asks "student Beta," an EG/CDS, if he is going to the soccer match after classes. The question asked by Alpha departs from the situational CLASSROOM script and activates the personal FRIENDSHIP script of both participants. This type of script shifting is not unusual; however, for the novice EG/CDS, the cross-cultural differences in the anglicized FRIENDSHIP script may create some cognitive dissonance, especially for the newly arrived international student or the more ethnically traditional EG/CDS. On the other hand, their more acculturated peers, who have been in anglicized situations longer, have had more time to acquire the nuances of the anglicized FRIENDSHIP script. Their greater knowledge of anglicized culture will enable them to demonstrate a higher level of expertise in this event. Thus, Beta understands that Alpha's statement is really an invitation, which is a specific track of the FRIENDSHIP script, and responds appropriately, "Yes, I am planning to go to the game. Would you like to sit together?" Another problem with this form of script-shifting is that the teacher may interpret this brief communication between Alpha and Beta as a breach in the classroom rules and exact some form of discipline and/or penalty if it continues. Script-shifting is sometimes employed as a strategy by the student to gain attention from one's peers or as an expression of not understanding what is going on in the classroom script. A discussion of event familiarity and degrees of expertise will be presented in the next section.

EG/CDS who come from less anglicized cultural settings than the predominately anglicized college/universities face the obstacles of developing new schema to support the recipes or scripts necessary for appropriate behavior in any given event. Underlying the need for expertise in script interaction is the need for understanding. Schank and Abelson state:

> Understanding then is a process by which people match what they see and hear to pre-stored groupings of actions that they have already experienced. New information is understood in terms of old information. By this view, man is seen as a processor that only understands what it has previously understood. (p. 67)

Understanding allows an individual to not only be predictive in nature but also have the ability to adapt to events with which he or she does not have previous experience. This point is critical. Effective teaching in our culturally diverse classrooms requires that we should take the time to make sure our students understand and can operate the necessary scripts to give them the best opportunity for success.

Event Familiarity—From Novice to Expert

Given that EG/CDS bring into the anglicized school scripts that were based on the social-cultural knowledge of their own enculturative experience in their primary culture, and given that the cultural scenes they face in anglicized settings are often very different from the

cultural scenes in their culture of origin, each EG/CDS can be expected to respond to each new cultural scene with differing degrees of experience or expertise. Fivush and Slackman (1986) state:

> We believe that even the simplest action routine is imbued with social meaning. The social meaning defines not only what this particular event is about, but also how it fits into the larger cultural context. (p. 72)

We can assume, therefore, that even though EG/CDS will have scripts from which to access general knowledge about the classroom and academic success, they may lack the specific knowledge necessary for accurate prediction and appropriate behavior.

Slackman, Hudson, and Fivush (1986) discuss this phenomenon as "event familiarity." Borrowing from the research of Taylor and Winkler (1980), they describe four phases of expertise in adults which I believe would also apply to college-age students: (a) the rudimentary (or episodic) phase where knowledge of an example is used to make inferences about other apparently similar instances. An example of this would be EG/CDS making assumptions about what happens in anglicized schools based upon a single experience of registering for classes; (b) the stereotypic phase where only the most representative attributes are featured. In the school example prototypical actions such as reading, writing, and studying are characteristic of most schools anywhere; (c) the relative expert phase where greater emphasis is placed on inconsistencies; and finally, (d) the automatic, or "mindless" phase. Thus, when EG/CDS go to predominately anglicized colleges/universities, they would automatically know what to do in any cultural scene without necessarily being aware of the steps in the process.

Summary

In this chapter I sought to develop a theoretical model of social interaction in culturally diverse settings. This model contains four major components: (a) the individual or ego, (b) the cultural scene, (c) the decision-making process, and (d) the event familiarity range from novice to expert.

Each of these components is based upon the premise that culture is a kind of knowledge individuals acquire through the memory of personal experiences and episodes. Cognitive theorists such as Anderson (1980), Schank and Abelson (1977), and Nelson (1986), have developed a script theory through which to study events. Events involve people who are acting on objects and interacting with each other in purposeful activities to achieve some results. The events are often organized around goals and are usually made up of smaller units or episodes, each with its own schema. Scripts refer to an ordered sequence of actions appropriate to a particular spatial-temporal context and organized around a goal. Scripts specify the actors, actions, and props used to carry out these goals within specified circumstances.

The specific circumstances in this paper are referred to as cultural scenes as defined by Spradley (1972) and include the information shared by two or more people and explain some aspect of their experiences. Cultural scenes are closely linked to recurrent social situations. Thus, the scripts developed for these scenes should allow the actors to predict what the appropriate behavioral and communicative responses are in these settings. Since the social-cultural knowledge of EG/CDS' enculturative experience often differs from that of anglicized students, the scripts that EG/CDS have for the various cultural scenes may be too general in nature to provide them with the specific anglicized knowledge needed to interact appropriately. This would be especially true in the predominant Euro-American classroom.

According to this model, the level of event familiarity that EG/CDS possess influences the kind of decision-making they are likely to exhibit, given the constraints of the situation. EG/CDS who have developed more anglicized classroom scripts are more likely to be academically successful than those who have more traditional cultural scripts and thus are more likely to maintain their more anglicized classroom scripts. The development of anglicized scripts suggests that the individuals possess social interaction skills that have reached either the relative expert or automatic stage, while their more traditional peers possess anglicized social interaction skills at the rudimentary or the stereotypic stage. The implications of these levels of expertise are twofold: (a) those students who have reached the relative expert or automatic phase continue to become more proficient in their social interaction skills each time they use them, and (b) these students have the advantage of utilizing their academic success to assist them in reaching their career and/or social goals.

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Chapter 12

MOVING BEYOND THE PLANTATION: COLLABORATIVELY TRANSFORMING/INTEGRATING THE CURRICULUM

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Across the nation, many universities have begun the long-term process of curriculum integration within their programs and courses. This process involves making the curriculum more inclusive of race, class, and gender. Generally, curriculum integration has three components: increasing personal knowledge on race, class, and gender; transforming content and structure of courses to meet the learning needs of diverse students; and changing the classroom dynamics to provide a more inclusive environment for all students (Higginbotham, 1988).

The latest wave of curriculum integration is a continuation of race/ethnic and feminist studies' critiques of academe and curriculum (for review, see Minnich, et al., 1988; Aiken, et al., 1988; Collins, 1990; Minnich, 1990). According to McIntosh (1983, 1988) as cited in Andersen (1988), we have experienced four out of five phases of curriculum development:

1. White "womanless discipline," where women and people of color are absent from the curriculum;
2. "Women (and/or Blacks) in society," where women and people of color may be added to existing material and often are discussed as exceptional representatives of their race and/or gender;
3. Women and Blacks are regarded as a problem or anomaly, or are absent in our traditional theories. Women are regarded as "other" in comparison to men in the content of white male theories. Recent scholarship on race and gender has questioned such white male theories;
4. "Women and Blacks studied on their own terms" where the specific focus of the course/research is on women's worlds or the worlds of people of color; and
5. Revised curriculum that is genuinely inclusive of all people and represents the diversity in human society and culture.

Beginning in the Fall of 1989, Women's Studies and Black American Studies (hereafter WS and BAS) at Southern Illinois University-Carbondale (SIUC) undertook a curriculum integration project without outside grant support. This article details how we were able to utilize existing campus resources and faculty to initiate and continue a curriculum integration project. This approach should be useful for WS and BAS programs that lack external grant support or enthusiastic administrative support for curriculum integration. In this paper, we describe our approach to curriculum integration, how we started our project, planned and implemented programs and programming strategies, and used campus resources.

Background of the Programs

SIUC is a large midwestern university with a student population of 24,000; 10% of its students are African American, and a low 36% are female undergraduate students. The WS program has been in existence since 1972. The program has no faculty lines, but operates through affiliated faculty who offer six to ten cross-listed courses and supervised research/readings per semester. Students can minor in WS. WS occupies a small house that contains a WS library and a computer. The program is staffed by a coordinator, a secretary, a graduate assistant, and a student worker. The WS program also publishes a ten-to-twelve-page newsletter nine times a year which contains the local women's calendar and has a readership of nearly 900 persons.

The WS coordinator, Kathryn Ward, a middle-class European American and a nine-year employee at the University, previously had been involved with integrating race, class, and gender into her own courses. She had received additional training and taught at curriculum integration workshops held by the Center for Research on Women at Memphis State University. She wanted to apply her ideas to the larger campus. She was assisted in these efforts by Janet Morrison, a Canadian Ph.D. candidate in Speech Communication who served at the WS graduate assistant.

Meanwhile, the new director of BAS, Christina Brinkley, a middle-class African American, had been using curriculum integration throughout her academic career, especially in her work on African Americans and education. Recently she has been rebuilding the BAS program, one of the oldest in the nation. BAS has three faculty positions, six affiliated faculty, three graduate assistants, a secretary, and several student workers. This program offers a minor, seven courses per semester; has its own library; and operates two research projects that employ other graduate and undergraduate student assistants. The BAS director and the WS coordinator assumed their positions at SIUC in the fall of 1989.

Conception of the Curriculum Integration Program

We decided to undertake a curriculum integration project at SIUC for several reasons. First, a large body of research existed that challenged past research and theoretical perspectives and provided new knowledge about race, class, and gender that needed to be integration into our curriculum. This knowledge was available in Morris Library, the SIUC campus library, and in collections of periodicals and books at WS and BAS.

Second, we had a critical mass of faculty who were knowledgeable about race, gender, and class issues, as well as twenty to fifty faculty who were interested in learning more about curriculum integration. By using the experience of both groups in our programs, we had valuable on-campus resources and did not need to rely on outside speakers.

Third, WS and BAS collaborated on curriculum integration to ensure that race, class, and gender were central themes as our courses became more inclusive. This collaboration also meant that centrally located courses, speakers, and programming were visible and accessible to faculty in their integration efforts. The collaboration provided a unique opportunity for open discussions by European Americans with other European Americans and African Americans, and by African Americans with other African Americans and European Americans. Having an African American and a European American professor engaged in frank, substantive discussions in the same classroom has made it easier for both faculty and students to address otherwise sensitive issues and to be direct in the articulation of issues, perceptions, and events.

Fourth, we had experienced increasing attention to the issues and concerns of people of color and women on campus. Additionally, faculty and students had shown an interest in initiating courses which produce a more inclusive environment to increase the

recruitment and retention of women and of ethnically and racially diverse students. A learning environment that includes these groups in the curriculum and in constructive classroom discussions is much more likely to retain members of these groups and increase their respective graduation rates. Research has shown that when African Americans and women experience learning that includes them, the knowledge and awareness of all students is enhanced, and the self-esteem of women and ethnically and racially diverse students increases as a function of self-knowledge. Equally important is the premise that failing to provide European American students with experience of knowledge-based diversity will inadequately prepare them for their post-college experiences.

Finally, we had a student body at SIUC that was interested in learning more about race and gender issues. Student evaluations from General Education courses on race and from BAS and WS courses repeatedly encouraged that these courses be required for all students.

The new WS coordinator was determined to move the WS program to a more inclusive stance on race, class, and gender. However, she wanted to do this in a collaborative effort with BAS while supporting efforts to rebuild the BAS program. Thus, she started developing a curriculum integration project in conjunction with the BAS director, who was already committed to dealing with gender issues in BAS.

Initiation of Our Project

Immediately the two program leaders began to learn the differences in their approaches to curriculum integration. The BAS director called the process "curriculum integration" and stressed that integrating content of courses was more central than changing classroom dynamics because inclusive content led to changed dynamics. She had always taught her classes in an inclusive manner and could not understand why European American professors should not do the same. Meanwhile, the WS coordinator preferred "curriculum transformation" and thought that targeting the classroom environment was more immediate than course structuring. Since then and after working with the project, she has been converted to the BAS director's position because she recognizes how European American faculty will have problems changing class dynamics if they are repeating the same old exclusive content.

In planning the curriculum integration project, our sense was that many faculty at SIUC were either between phase (2): woman and people of color included in the curriculum as exceptional representatives, and (3): women as anomalies in regard to white male theories, or between (3) and (4): women and people of color studied, but only in their own context. Unfortunately, many of our colleagues were still in phase (2), or even in phase (1): the absence of women and people of color from the discipline altogether. The goal of our program was to move faculty, staff, and students at SIUC toward phase (5) where race, class, and gender would be totally incorporated in most, if not all, of our classes.

We based our programming on the experience of other curriculum integration programs and used a modified version of the Smith College model of integration, which has a two-stage process of faculty development seminars and components of curriculum integration (Schuster and Van Dyne, 1985). In the Smith model, faculty first learned theories behind curriculum integration and then moved on to learning the hands-on components of curriculum integration, for example, syllabus revision. We reversed this model and focused on the pragmatic steps of inclusive classroom dynamics and course restructuring in the first year. In the second year, we concentrated on (1) understanding issues of objectivity in the classroom and research, (2) establishing faculty pedagogy groups to support interested faculty in their curriculum integration efforts, and (3) increasing the number of faculty studying the basics of curriculum integration

The components of our project for the first year were based on the steps established by the Center for Research on Women at Memphis State University, which take faculty through curriculum integration: classroom environment, course structuring, and providing bibliographic information for course revision. We targeted faculty who were already supportive or interested in the process rather than recalcitrant faculty. We also proposed the reintroduction of General Education courses in WS and BAS while working to move the University through these phases in the General Education curriculum and other curricula.

Curriculum Integration Activities

A month before the start of the Fall 1989 semester the WS coordinator sent copies of Lynn Weber Cannon's (1990a; 1990b) course ground rules for inclusive classroom environments and a schedule of fall colloquia to approximately 100 faculty affiliated with or interested in the Women's Studies program. The curriculum integration project was outlined in the first WS newsletter. In parallel activities such as the newsletter and in interviews with local print and radio media, Black American Studies and Women's Studies encouraged faculty to reorient their courses to place women of color at the center. The WS newsletter asked faculty to evaluate their courses based on the questions posed by Anderson for inclusive courses (1988:131):

(1) Where do women of color appear in the syllabus and in the readings?
(2) Does the syllabus teach that all group experience is grounded in race, class, and gender, or is one group generalized while all others are particularized?
(3) Are race, class, and gender segregated in one section of the course?
(4) Is race discussed only in the context of poverty and social problems?
(5) Are women of color conceptualized primarily as victims, rather than as active agents of social change and continuity?
(6) Are women of color seen on their own terms, not just as those in which the dominant group see them?
(7) Are women of color seen only through taken-for-granted frameworks of sociological knowledge? Does the course silence the experiences of women of color except when they fit existing sociological concepts and theories?
(8) Does this course relegate women of color to the status of "other"?
(9) What would be the central themes and questions of this course if women of color were a primary reference?

During the fall of 1989, we held three colloquia that addressed the three components of curriculum integration mentioned above: personal knowledge, classroom environment and dynamics, and course content/structuring. Approximately 40 participants attended each session: faculty, graduate students, and staff. We publicized the colloquia through the newsletter, press releases, and interviews with local print and radio media. We also distributed large posters on the colloquium series throughout the campus.

The first colloquium was held in September and outlined the rationale for curriculum integration. The WS and BAS coordinators stressed the importance of an interdisciplinary approach and the use of materials from other disciplines. We also emphasized that curriculum integration was a dynamic and long-term process, and we advised participants to start small by adding one or two new lectures to a course rather than trying to integrate all associated issues at once.

We gave participants bibliographic information on curriculum integration compiled from suggestions from colloquia participants and other bibliographies. We found the computerized Clearinghouse Search System from the Center for Research on Women at Memphis State University to be valuable for our bibliographic packet preparation, as well as for searches for individual faculty and students.

As faculty and students worked through the processes of curriculum integration, we asked them to think through the following questions for their courses.

(1) What additional knowledge do I need to restructure the course?
(2) What additional materials and readings are needed to incorporate perspectives on race, class, and gender throughout the course and not just in special sections?
(3) What variety of teaching and learning techniques are needed: for example, lectures, class discussions, written assignments, media, and small group discussions and projects?
(4) What techniques do you need to insure the full participation of class members in discussions, sharing of experiences, and opinions? (Ward, Brinkley, Morrison, & Hampton, 1991).

In October, the second colloquium examined classroom environments and dynamics. Presenters from academic advisement discussed positive classroom strategies. Participants at the session received copies of the Cannon (1990a) ground rules and a bibliographic packet on classroom issues.

Our third colloquium examined course contents and restructuring. The coordinator discussed the integration of her own courses. A math faculty member discussed how computers and calculators transformed the teaching of math and science and discussed the implication for women and students of color. Finally, two University librarians generated a bibliographic list of periodicals and resources on women.

The Women's Studies staff sent copies of the colloquia packets to WS-affiliated faculty who were unable to attend. Additionally, the WS newsletter summarized the presentations of the colloquia and, as persons became interested in the process, we provided them with the summaries and packets.

After the extensive media coverage of our program, the director of the Learning Resources Services (LRS) asked the WS coordinator and BAS director to do a presentation on curriculum integration. LRS publicized the remaining colloquia.

The WS newsletter played a central informational role in the curriculum integration process. Whereas in the past the newsletter had consisted primarily of book reviews, announcements, and faculty/student/staff activities, now the newsletter focused on the curriculum integration process and attempted to raise multicultural awareness. In addition to describing the past month's colloquium, the newsletter contained stories on other events, for example a "Gender Bias in the Law" symposium that was held at the Law School, the coordinators' conference for the National Women's Studies Association, and a Master of Fine Arts show opening that featured Japanese American and African American artists. The women's calendar of events now included culturally diverse events and speakers. With its large circulation, the newsletter was an important way to disseminate information about the curriculum integration process. The newsletter was also a very important means to move WS-affiliated persons from thinking about European American women's studies to thinking about multicultural women and men. Likewise, the newsletter and colloquia demonstrated the WS program's commitment and actions in dealing with racism in the WS program and on campus.

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Further, local agencies such as community colleges and high schools began to request more curriculum integration materials. At the University, deans and administrators began to take an interest in our activities because these activities reflected positively on a university that had been criticized for its poor affirmative action record on minorities and women.

After the third colloquium we had assembled a useful set of materials composed of the colloquia summaries, bibliographic packets, and other writing that we used in our programming (Ward, Brinkley-Carter and Morrison, 1990). We distributed over 200 sets of information per colloquia through mailings to interested faculty, deans, and administrators. We also disseminated these materials to Women's Studies programs in the region and consulted with or conducted curriculum integration workshops for several other Women's Studies programs in Illinois.

In Spring 1990, we scheduled five colloquia that covered interdisciplinary applications of race, class, and gender for the social sciences, education, humanities, writing/communicating, and natural sciences at SIUC. Twenty faculty from various disciplines talked about the process of integrating their own courses and provided helpful teaching strategies. As before, we generated summaries and bibliographic packets for specific disciplines and collected sample syllabi. The sessions were useful in several different ways. First, they highlighted the work of faculty who had already made a commitment to diversity. We regularly acknowledged the faculty's participation to their department chairs and deans. Second, making a presentation in the sessions nudged into action some faculty who had been thinking about integrating their courses but had not gotten far in the process. Third, some faculty developed new Women's Studies courses. Finally, faculty new to the process were able to hear about what worked for colleagues and were encouraged to try these strategies in their own classes.

Throughout the year, we linked previously isolated faculty who were already teaching in an inclusive style with others doing the same. We combined our efforts with ongoing speakers' series and established programs to provide activities and ensure the acquisition of resources that enhanced and supported our efforts. The Learning Resources Center at Morris Library purchased new videotapes on diversity, including the "Eyes on the Prize" series, Parts I and II, and the Frontline program: "Racism 101", which explores racist incidents on college campuses during the late 1980's. Librarians at Morris Library prepared a general bibliography on women and another on women of color. During the academic year, many university organizations and departments sponsored activities that enhanced our knowledge about diversity and inclusiveness: Black History Month in February; Women's History Month in March; the Big Muddy Film Festival; the photography series, "Other Voices"; the Black American Studies speakers series on "Blacks and Journalism," featuring Clarence Page and Paula Giddings; and speakers in the University Honors Program. Women's Studies co-sponsored Barbara Kingsolver, whose novels, short stories, and non-fiction deal with working class women and women of color. Finally, at the request of senior administrators, Women's Studies and Black American Studies planned an administration-financed "Diversity Day" on campus in April, 1990, which featured nationally-known speakers and workshops on diversity and curriculum integration. Also, Lynn Weber-Cannon and Elizabeth Higginbotham, from the Center for Research on Women at Memphis State University, conducted a more focused syllabus revision workshop at SIUC for faculty and students who had gone through the curriculum integration colloquia. We invited other

Women's Studies programs in the region to this workshop and distributed the 100-page workbook (Ward et al., updated version 1991) on curriculum integration that was generated by our colloquia. This book is being used in the future training of faculty interested in curriculum integration.

Finally, we found additional university resources for doing curriculum integration. Faculty applied for summer teaching fellowships to rework their courses. Faculty and students were encouraged to attend the Curriculum Integration Workshop held by the Center for Research on Women at Memphis State University in May, 1990. Deans of the College of Liberal Arts and the College of Communication and Fine Arts provided financial support to send four faculty to the Memphis State workshop. A total of six faculty and one graduate student who attended the workshop will provide a core of trained faculty for curriculum integration efforts in the next few years. We are encouraging faculty to learn more about curriculum integration at professional meetings where sessions on integration may be scheduled and to attend conferences on gender and racial/ethnic issues.

In the 1990-91 school year, we continued our curriculum integration efforts via colloquia on objectivity where panelists explored various facets of objectivity in curriculum, scholarship, and research methods. To support faculty members who were inclusive in their teaching, we formed faculty pedagogy groups to discuss issues relevant to this style of teaching and scholarship. Women's Studies co-sponsored a workshop focused on strategies for dealing with white racism. Further, we continued to sponsor speakers on gender and multicultural issues and conducted our second workshop on syllabus revision.

For the future, we plan to continue the basic workshops through presentations to faculty groups with a particular focus on integrating the general education courses. We will continue to press for the inclusion in General Education of new courses specifically on race and gender and for diversification of the General Education curriculum as well as the rest of the University's curriculum.

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Chapter 13

FACULTY DEVELOPMENT PROGRAMS IN SUPPORT OF MULTICULTURAL EDUCATION

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Because they work with faculty, faculty development programs can do much to create a campus culture that appreciates cultural diversity and ensures the success of all students. Faculty lie at the center of the educational process. They can provide classrooms that are safe environments in which students are challenged to grow and develop intellectually. Outside the classroom faculty members can encourage student growth and development through mentoring.

Faculty development activities can be costly or inexpensive. The difference in cost is often the difference between using internal volunteer resources and using outside paid experts and consultants. If you are starting a new faculty development program or if you are starting a new faculty development emphasis on multicultural education, you may want to survey the faculty and other professional staff to identify those who have research interests in or expertise in areas that relate to multicultural education. These persons are good candidates for an advisory committee, sources of expertise for workshops for other faculty, and sources of support for multicultural education in general.

Supporting the Selection of a Culturally Diverse Faculty

It is important that newly hired faculty are multiethnic and committed to working with multiethnic students. Faculty development programs can work with department chairs to make sure that the entire hiring process conveys the institution's commitment to cultural diversity. Advertisements should specifically invite women and minorities to apply and should be placed in publications they are likely to read. Some institutions reward departments who hire culturally diverse faculty and staff by providing temporary or permanent extra resources to those departments. The interview process should include questions intended to elicit the candidate's attitude toward cultural diversity in the classroom, on campus, in the curriculum, and in research. Many institutions require a lecture in the candidate's area of expertise. Faculty development programs might encourage departments to substitute a simulated teaching demonstration with the search committee serving as a culturally diverse class. Another option is to create vignettes that represent cultural issues in the classroom and ask candidates how they would respond.

Building Commitment Among New Faculty

Orientations are an opportunity for all representatives of the institution to convey their commitment to cultural diversity in all of their exchanges, both formal and informal, with new faculty members. Eison and Hill (1990) describe various workshops models for new faculty and provide a list of suggestions to ensure success. Welch et al. (1988) describe in detail a specific new faculty orientation at the University of Buffalo. These models could be used in support of multicultural education by inserting diversity as the theme of the orientation. Fink's (1990) annotated bibliography is a good resource for identifying research on the concerns of new faculty. New faculty orientations should be designed to meet those needs as well as to promote multicultural education.

New faculty can be made to feel welcome by providing them with a pleasant work environment and a thorough introduction to the institution and surrounding community. In addition to information about navigating the institution, new faculty will want specific information about the community (e.g., what kind of housing is available at what price, what cultural activities are available, what are the best restaurants). Here, the key is to brainstorm what you would want to know about an institution and a community that was entirely new to you. It is especially important that institutions located in predominately white communities with little diversity among the faculty be attentive to this area if they wish to hire and retain a diverse faculty. Faculty development programs should make every effort to use current faculty with diverse backgrounds as the source of information about the community and the institution.

One of the most effective ways to emphasize cultural diversity is to have a culturally diverse faculty. They must be retained if the faculty is to become truly culturally diverse. Mentoring programs for women and minorities can do much to assure that culturally diverse faculty feel welcome in the institution and that they clearly understand what the institution expects of them in the retention, promotion, and tenure process. Hall and Sandler (1983) describe factors to consider in designing such a mentoring program. Boice and Turner (1989) describe a mentoring program at California State University at Long Beach. Additionally, the institution may want to provide special opportunities for women and minority faculty to meet in homogeneous groups to share concerns and perceptions and promote networking.

Faculty development can promote cultural diversity in faculty research by providing extra travel funds for faculty who pursue culturally diverse projects. Faculty development programs can also bring faculty together across disciplines to do interdisciplinary research on multicultural education and related subjects.

Many faculty development activities appeal to the human side of faculty members engaging their needs for companionship and intellectual stimulation. One thinks of ethnic dining (potluck lunches or dinners, restaurants), films, book groups, dance, music, theater. By weaving together social opportunities, intellectual stimulation, and cultural diversity, faculty will become more culturally aware while meeting other important needs.

Developing New Teaching Strategies

Most faculty teach the way they were taught, particularly the way they were taught in graduate school with an emphasis on the printed word and lecture. Faculty development programs can provide faculty with opportunities to learn what culturally diverse students find most helpful to the learning process. Culturally diverse panels of students talking about their experiences at the institution, video tapes demonstrating the effect of faculty comments on culturally diverse students, and articles in newsletters can all help to broaden the faculty member's awareness of the interplay of teaching, learning, and cultural diversity. Faculty development programs can generate awareness of and interest in multicultural education by sponsoring an annual colloquium on multicultural education. See Ferren (1989) for a colloquia model. Institutions with less modest resources will want to provide travel funds for faculty to attend conferences on multicultural education.

Faculty development programs can promote a culturally diverse curriculum using a variety of possible strategies: working with an interdisciplinary group of faculty, working with a single department, sponsoring university-wide lectures on multicultural education given by culturally diverse faculty and visiting experts. Aiken et al. (1987) describe a feminist curriculum integration project funded by the NEH at the University of Arizona. The Women's

Studies faculty conducted interdisciplinary seminars in feminist thought and pedagogy for ten senior faculty members in each of four years. Bloomfield College in Bloomfield, New Jersey, and Southern Illinois University have conducted similar curriculum integration projects.

Stark, et al. (1990) in a survey of faculty teaching introductory courses at 97 colleges across the country found that the most important influences on faculty course planning are the disciplinary construct and disciplinary colleagues. Thus, one might choose to work with an entire department in assessing and revising their curriculum. Hruska (1983) describes three models for consultation with individual departments.

Assessing Commitment to Diversity

Faculty development programs can conduct exit interviews with culturally diverse students and faculty to assess their impressions of the institution's commitment to cultural diversity and the areas in which it needs to be improved. Faculty development can also conduct focused group interviews with culturally diverse students and faculty who describe their perceptions of the atmosphere on campus. The conclusions drawn from these interviews can be made available to faculty in workshops and newsletters. Often such information will serve as an impetus for faculty to change negative behaviors and those that contribute to a healthy atmosphere.

Information about student perceptions of the classroom can also be used in workshops to help faculty alter their teaching strategies and create classrooms that are user-friendly for culturally diverse students. Changing faculty teaching behaviors can also be approached through individual consultation. Larger institutions and more mature faculty development programs often include one or more instructional specialists who work with faculty on individual and group bases to improve their teaching. On smaller campuses, faculty development programs can train faculty to help each other through peer consultation (Sweeney & Grasha, 1979).

Sensitivity to cultural diversity as a requirement of the regular retention, promotion, and tenure process is a powerful method of ensuring institutional commitment. At the least, student course evaluations should include questions that reveal the faculty member's attitude toward culturally diverse students and the amount of emphasis on diversity contained in the course content. The Women's Studies Student Course Evaluation form at Northeastern Illinois University includes questions about students' perceptions of the inclusion of gender and ethnic diversity in the course content and students' perceptions of the faculty member's attitudes toward diverse students. Evaluation criteria should include demonstration of sensitivity to culturally diverse students and broadly inclusive content as a requirement for retention, promotion, and tenure.

Keeping Faculty Informed

Faculty are busy professionals who teach, engage in research, and serve on university committees. Anything that faculty development programs can do to save time for faculty while bringing the message of cultural diversity has a good chance of being successful. Regular, short, scholarly, practical newsletters that focus on issues of cultural diversity are likely to be read and heeded. Faculty developers are also busy and might be wise to initiate a consortial arrangement with other institutions to spread the work of producing such a newsletter. Professional and Organizational Development Network in Higher Educa-

tion does just this with Teaching Excellence, a one page newsletter on issues in higher education to which institutions may subscribe at a modest fee and reproduce multiple copies. Faculty development programs might work with the library to produce annual or semi-annual annotated bibliographies on multicultural education, effective teaching strategies for culturally diverse classrooms, and discipline-specific research on multicultural pedagogy and curriculum.

Summary

Promoting multicultural education through faculty development programs is primarily a matter of weaving the theme of cultural diversity through all of the activities of the faculty development program. Faculty want to be successful teachers and researchers. Showing them how they can be more successful by becoming sensitive to cultural diversity is likely to engage their attention and persuade them to begin changing their behaviors and designing inclusive curricula.

Note

*. Faculty development programs focus on faculty members as teachers, scholars, professionals, and persons. They provide consultation and workshops on teaching; assistance in career planning, grant writing, publishing, and a wide range of skills expected of faculty members as professionals; personal support through wellness programs, stress and time management, assertiveness training, and a host of other programs which address the individual's well-being. Beginning programs are often run by faculty committees or single professionals advised by faculty committees. Larger institutions and older programs frequently have centers administratively located under the Office of Academic Affairs (Adapted from An Informational Brochure about Faculty, Instructional, and Organizational Development).

The most common methods of providing faculty development services are workshops, individual consultation, and grants of time and/or money to faculty to work on projects. The professional organization centrally concerned with faculty development in higher education is the Professional and Organizational Development Network in Higher Education (POD). Any institution that has a faculty development program or anticipates starting one to support multicultural education should make sure that least one faculty member or one administration and professional staff person belongs to POD. Information about POD can be obtained by contacting Dr. David Graf, Director/Administrative Services, POD, Iowa State University, Ames, Iowa 50011.

RESOURCES

On Development

Eble, K.E. & McKeachie, W. (1985). Improving undergraduate education through faculty development. San Francisco: Jossey-Bass.

Menges, R.J. & Mathis, B.C. (1989). Key Resources on teaching, learning, curriculum and faculty development. San Francisco: Jossey-Bass.

Wadsworth, E.C. (Ed.). (1988). Professional and organizational development in higher education: A handbook for new practitioners. Stillwater, OK: New Forums Press.

On Teaching

Fuhrmann, B.S. & Grasha, A.F. (1983). A practical handbook for college teachers. Boston: Little, Brown.

McKeachie, W. (1986). Teaching tips: A guide for the beginning college teacher. Lexington, MA: Heath.

Menges, R.J. & Svinicki, M. D. (Eds.). (1991). College teaching: from theory to practice. San Francisco: Jossey-Bass.

Tiedt, P.L. & Tiedt, I.M. (1986). Multicultural teaching: A handbook of activities, information, and resources (2nd ed.). Boston: Allyn & Bacon.

Report Series

To Improve the Academy, series available from the POD Network. Multiple volumes available from New Forums Press, Stillwater, OK.

New Directions in Teaching and Learning, series from Jossey-Bass Publishers, San Francisco, CA.

ASHE/ERIC report series available from the Association for the Study of Higher Education, Educational Administration, Texas A & M University, College Station, TX.

Publications from the National Center for Research to Improve Postsecondary Teaching and Learning (NCRIPTAL), School of Education, University of Michigan, Ann Arbor, MI.

The Journal of Staff, Program & Organization Development, journal available from New Forums Press, Stillwater, OK.

College Teaching, journal available from HELKDREF Publisher, Washington, DC.

Teaching Excellence, monograph series available from POD Network (makes a good substitute for a newsletter)

The Teaching Professor, newsletter available from Magna Publications, 1718 Dryden Dr., Madison, WI, 53704-3006.

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Boice, R. and Turner, J. (1989). The FIPSE-CSULB mentoring project for new faculty. To Improve the Academy, 8,117-139.

Eison, J. & Hill, H. (1990). Creating workshops for new faculty. The Journal of Staff, Program, and Organization Development, 8(4), 223-234.

Ferren, A. (1989). Faculty development can change the culture of a college. To Improve the Academy, 8,101-116.

Fink, L. (1990). New faculty members: The professorate of tomorrow. The Journal of Staff, Program, and Organization Development, 8(4), 235-245.

Hall, R. & Sandler, B. (1983). Academic mentoring for women students and faculty: A new look at an old way to get ahead. Washington:Project on the Status and Education of Women, Association of American Colleges.

Hruska, S. (1983). Improving academic departments. To Improve the Academy, 2,97-107.

Stark, J., Lowther, M., Ryan, P., Bomotti, S., & Genthon, M. (1990). Planning introductory college courses: Influences on college faculty. Ann Arbor, MI: National Center for Research to Improve Postsecondary Teaching and Learning (NCRIPTAL).

Sweeney, J. & Grasha, A. (1979). Improving teaching through faculty development triads. Educational Technology, 19(2), 54-57.

Welch, C., Solkoff, N., Schimpfhauser, F. & Henderson, N. (1988). The University of Buffalo program for new faculty. In E. Wadsworth (Ed.). Professional and organizational development in higher education: A handbook for new practitioners. Stillwater, OK: New Forums Press.

Chapter 14

LEADERSHIP OF THE GOVERNING BOARD AND CENTRAL ADMINISTRATION: PROVIDING THE POLICY AND BUDGETARY FRAMEWORK FOR INCORPORATING MULTI-CULTURAL ELEMENTS INTO COLLEGE AND UNIVERSITY CURRICULA

Carol Everly Floyd
Illinois Board of Regents

Alfonzo Thurman
Northern Illinois University

"On some campuses, the dialogue about the curriculum is framed in terms of the need to offer additional courses about women and people of color so that they will feel comfortable. If campuses recognize the importance of educating students (and the rest of us) to live in a multicultural society, then the curriculum must play a key role and must go beyond simply adding a few courses for students of color or for women. What we need is a curriculum capable of educating all students about and for the pluralism of the society and world of which they are a part." (Smith, 1990, p. 32).

Developing a Multicultural Curriculum

"As with all curricular reform, creating a multicultural curriculum begins with goal analysis and consensus building. It is not the president's role to create curriculum; that is the province of the faculty. But it is the president's role, together with the faculty and the academic administrators of the campus, to create a climate for change and to develop a consensus about the reasons for a more multicultural curriculum." (Chandler, 1991, p. 5).

American higher education institutions have been very slow to respond to cultural and demographic realities in a number of aspects of their operations but especially so with regard to their curricula. Incorporation of multicultural elements into all curricula is necessary to provide students with a strong educational experience.

It is important that colleges and universities focus on multicultural curriculum elements primarily as an issue of the larger goals of the curriculum rather than as a reflection of the interests of any particular field of study or group of individuals. The overall purpose of such changes, Leon Botstein suggests

> providing students with a serious and vital general education which has resonance far beyond the issue of race, since how we deal with race and racism reflects the essential character of our values, our concept of truth and our attitude towards democracy (1991, p. 91).

African Americans, Hispanics, and women are likely to be the strongest proponents of rediscovering forgotten dimensions of the past and the most visible advocates of future reconstruction. Their frustration with the curriculum invisibility of contributions by women and people of color should be recognized as a positive force for change, but higher education must change to respond to fundamental American multicultural reality. Infusing multicultural issues and concerns into the curriculum can help fulfill the ideal curriculum as defined in George Keller's Academic Strategy of an

> ...integrated, large-core, four-year curriculum that will acquaint college students with the finest thought and art in the history of Western culture; the latest science, mathematics, and technology; the world of non-Western, non-White, non-Judeo-Christian people and their values and languages; and the various modes of thinking, belief, and research of our time (1983, p. 15)."

Curriculum change comes slowly on the higher education campus because of the traditions of faculty governance of the curriculum and the autonomy and academic freedom of the individual faculty member, but governing boards and university administrations can provide the overall policy context and important leadership for institutional change. Within this context, faculty committees can make curriculum decisions, and departments, schools, and colleges administer the curriculum.

Leadership: Governing Boards and Administrators

Below are some general suggestions how governing boards and university administrations can provide leadership through strategic planning, nurturing an environment conducive to change, building consensus and new shared visions, and setting expectations for institutional accomplishment. University administrations can also formulate an overall context for curriculum review, reviews of general education, and reviews of degree majors and can provide supporting resources. They can also encourage faculty re-examination of research agendas and research paradigms.

Governing boards and university administrations can act proactively to provide a framework to address a broad range of issues including curriculum issues relating to race and gender. Over the past decade America's higher education institutions have been reactive rather than proactive to most issues, including those of race, racism, and gender. Little strategic planning has been done to address these and other major issues. As John Gardner once observed, "Much innovation goes on at any first-rate university. But it is almost never conscious innovation in structure or practice of the university itself" (quoted in Keller, 1983, p. 27). Institutions of higher education are notoriously late in adapting an overall planning context (Keller, 1983).

The time has come for institutions to plan for diverse populations in all aspects of their existence, including the curriculum. A variety of America's colleges and universities have grappled with immediate crises resulting from racist acts on campus. Others have explored curriculum changes such as adding a course to address racism and diversity, establishing policies to police racist or sexist speech (which are being challenged as unconstitutional), and promoting activities to foster "unity in diversity." Some institutions are also developing programs to foster increased diversity of both students and faculty on their campuses. Few, however, seem to have a policy context or budgetary framework in which to advance a holistic approach to achieving a positive overall climate.

Governing boards and central administrations can provide imaginative leadership to nurture an environment that accepts organizational change. A key factor in achieving institutional change is decisive leadership. Just as it has taken leadership to strike down the early barriers to access for people of color, it will take decisive leadership to improve access, to diversify faculty and staff, and to create a climate of respect and appreciation for differences on today's campuses. This leadership must come from governing boards and institutional leaders.

Although governing boards and campus administrators have multiple roles, their primary role is establishing policies fostering an environment which accommodates the realities of our society. One clear role for governing boards and more so for campus administrators is to establish, through policy initiatives and example, a climate for change and for the acceptance and even celebration of differences.

Governing boards and central administrations can create an environment or climate that accepts organizational change. Organizational change is complex, and on college and university campuses is usually a slow process; however, an academic institution's capacity for change is enormous—even with a ponderous internal governance system. Higher education institutions must change if they are to function in a highly diverse "global village." The "global village has arrived," (Peters, 1988, p. 123) and many institutions of higher education have yet to create an environment and curriculum reflective of the fact that their students (and hopefully their faculty), like the world around them, will be more multicultural.

Governing boards and central administrations can give attention to consensus building and agenda setting. One major effort can be developing a mission statement which emphasizes multicultural themes. Governing boards and campus administrators can fill what Keller (1983) has called the "great leadership crisis" (the lack of creative and courageous leadership) by providing vision and galvanizing support for curricular principles and priorities that will lead to the incorporation of multicultural perspectives throughout the undergraduate curriculum.

Central administrators can begin to effect change by cooperatively working with faculty to develop an institutional statement of mission that clearly and specifically values cultural diversity in its student body, its faculty, its administration, its support staff, its social system, and its instructional system. This statement of mission must reflect a collaborative and shared vision between all groups making up the institution: students, faculty, support staff, and administrators. The task of reaching a shared vision of the institution's mission will not be an easy one, particularly given the diverse perspectives and academic specializations of those involved.

Governing boards can receive regular institutional updates on efforts to achieve multicultural curriculum objectives outlined in a mission statement. Governing boards might ask the president and particularly the academic vice president to provide periodic reports about campus progress in addressing issues about how best to incorporate multicultural content within the particular curricular patterns and practices of the campus. The establishment of one course in the general education curriculum cannot fulfill all curriculum needs, although that may be one step; rather, issues of multiculturalism should be included throughout the curriculum—in mathematics and sciences as well as in the humanities and social sciences.

University academic leaders can place a high priority on curriculum review and revision through existing campus curriculum and programmatic review processes. Issues about how best to incorporate multicultural elements within general education requirements, or how to assure that a professional entry major or an academic disciplinary major provide the multicultural elements needed for success are no different than other curriculum and program issues. They should therefore be addressed within existing processes.

Within Illinois public universities and community colleges, accountability is also achieved by conduct of programmatic review processes in a framework mandated by the Illinois Board of Higher Education (IBHE), the statewide coordinating board. Reviews of both major fields of study and of undergraduate education (common requirements regardless of undergraduate major) are analyzed and approved by institutions and their governing boards prior to forwarding to the IBHE every year.

Standards regarding the inclusion of multicultural perspectives in the curriculum are already a part of the review process of some accrediting agencies such as the National Council for the Accreditation of Colleges of Teacher Education and the Illinois State Board of Education and should be adaptable to campus and state review processes. Campus academic affairs leadership should urge incorporation throughout the overall curriculum, particularly general education and other common elements of the undergraduate curriculum. They should also encourage accrediting agencies to adopt policies and standards requiring institutions to address this issue in ways appropriate to institutional character and mission.

Academic leaders can help focus discussion on multicultural education opportunities within the processes by which general education courses are reviewed for currency and continued relevance to the core curriculum. Academic leaders can enhance the opportunity for a more inclusive curriculum by helping to shape the curricular debate through the institutional mission statement. They can also encourage faculty to explore with them the best manner to achieve the goals stated within that document. Faculty review of general education should include an evaluation of the pros and cons of various approaches to including multicultural content in the curriculum. Such faculty committee review would probably include the development of criteria the courses must meet to count toward multicultural education requirements. This approval also affords a leadership role to university-wide curriculum and coordinating bodies as they carefully review, analyze and approve new and revised courses.

University administrators can provide support for faculty who wish to undertake multicultural education activities. This support includes opportunities, through released time and sabbatical leaves, to revise or create new courses which utilize multicultural frameworks.

University administrations can also encourage campus discussions about refocusing of research development and revision of criteria for tenure and promotion. Recognizing a research agenda which incorporates multiculturalism as an acceptable and a leading area can lead to the development of new literature supporting curriculum reconceptualization, to the production of new instructional materials, and to the development of new teaching techniques. Refocusing research paradigms can also assist in legitimizing research on people of color completed by both minority and majority researchers. Currently at many institutions, the perception of minority scholars is that their research in minority subjects is devalued in the promotion and tenure process (Blum, 1988).

Governing boards and central administrations can make multicultural education a funding priority and also help explore all possible funding sources. With increasing financial adversity for higher education (especially for Illinois public higher education as of this writing), finding appropriate financial support will require major effort. All possible external funding sources should be explored including various private foundations. Modest support for transitional activities can be supported through a state-level categorical grant program. (In Illinois some start-up activities involving interinstitutional cooperation are supported by Higher Education Cooperation Act grants, but needs greatly exceed available funding.)

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Chandler, A. (1991, April). Fostering a multicultural curriculum: Principles for presidents. AASCU Issues. Washington, D.C.: American Association of State Colleges and Universities.

Green, M. (Ed.) 1989). Minorities on campus: A handbook for enhancing diversity. Washington, D.C.: American Council on Education.

Keller, G. (1983). Academic strategy: The management revolution in American higher education. Baltimore: Johns Hopkins.

Peters, T. (1988). Thriving on chaos: Handbook for a management revolution. New York: Knopf.

Smith, D. (1990, November-December). Embracing diversity as a central campus goal. Academe 76(6), 29-33.

Chapter 15

SELECTED MULTICULTURAL EDUCATION RESOURCES

Tipawan Reed
Northwest Educational Cooperative

BOOKS

Banks, J. A. (1991). Teaching strategies for ethnic studies (5th ed.). Boston: Allyn and Bacon.

This book is designed to give teachers access to the content, strategies, concepts, and resources needed to teach comparative ethnic studies and to integrate ethnic content into the total school curriculum. It is divided into six parts. Part I presents a rationale for incorporating ethnic content into the total school curriculum and discusses goals and key concepts for a multiethnic curriculum. Parts II through V contain chapters on the major ethnic groups of the U.S.: American Indians, Native Hawaiians, African-Americans, Europeans, Jews, Mexicans, Puerto Ricans, Cubans.

Banks, J. A. (1989). Multiethnic education: Theory and practice (2nd ed.). Boston: Allyn and Bacon.

This book will help educators to clarify the philosophical and definitional issues related to pluralistic education, to design and implement effective programs, and to formulate sound guidelines for practice.

Banks, J. A. & Banks, C. A. McGee (1989). Multicultural education: Issues and perspectives. Boston: Allyn and Bacon.

The chapters in this book address such topics as implications for teaching in a pluralistic society; gender equity; issues, problems, opportunities for educating racial, ethnic, and language minorities; educational opportunities for handicapped and gifted students; and exploring school reform from the perspectives of parent involvement and new paradigms for assessing students.

Baptiste, H. P., Baptiste, M. L., & Gollnick, D. M. (Eds.). (1980). Multicultural teacher education: Preparing educators to provide educational equity (Vols. 1,2,4). Washington, DC: AACTE.

A collection of nine papers that examine strategies for putting multicultural education into practice in teacher education programs. Specific recommendations for competencies and programs are made by each author.

Vol. I Multicultural teacher education: Preparing educators to provide educational equity. A collection of a papers that recommend strategies for the implementation of multicultural education. Also examined are selected issues, e.g. bidialectal education, learning styles, and interpersonal skills training.

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Vol. 2 Multicultural teacher education: Case studies of thirteen programs. A collection of case studies based on data from site visits to 13 institutions that varied in size, geographical region, and ethnic and racial composition of the student and community populations. The collection presents alternative strategies for implementing multicultural teacher programs.

Vol. 4 Multicultural teacher education: Guidelines to be used in implementation. A set of guidelines to be used in planning and evaluating multicultural teacher education programs. These guidelines go beyond the minimum requirements of the NCATE Standards, designing exemplary teacher education programs that reflect a commitment to multicultural education and the provision of educational equity.

Bennett, C. I. (1990). Comprehensive multicultural education: Theory and practice (2nd. ed.). Needham Heights. Boston: Allyn and Bacon.

This handbook addresses such topics as prejudice and racism. It bridges theory and practice. It pulls together information on various ethnic groups and concludes with four practical curriculum development models.

Ferguson, H. (1985). Manual for multicultural education (2nd ed.). Yarmouth: Intercultural Press.

This manual is for teachers who want to implement a multicultural learning program. It is divided into four major sections. Section I examines the philosophical and educational foundations of cultural learning. Section II focuses on teacher training. Section III deals with curriculum development, and section IV provides guidelines and considerations for evaluation.

Gibson, M. A. (1988). Accommodation without assimilation. Ithaca, NY: Cornell University Press.

Gollnick, D. M., & Chinn, P. C. (1986). Multicultural education in a pluralistic society (2nd ed.). Columbus, OH: Merrill.

Hernandez, H. (1989). Multicultural education: A teacher's guide to content and process. Columbus, OH: Merrill.

Hoopes, D. S., Pederson, P. B., & Renwick, G. W. (Eds.). (1978). Overview of intercultural education, training and research (Vol. I, II, & III). Washington, DC: Society for Intercultural Education, Training and Research, Georgetown University.

Vol. I Theory contains articles on the basic concepts that constitute the framework for intercultural communication and cross-cultural training.

Vol II Education and Training provides a practical application of ideas and methods, including inter-ethnic and race relations training.

Vol. III Special Research Areas focuses on the evaluation of intercultural courses and programs.

Hoopes, D. S., & Ventura, P. (Eds.). (1978). Intercultural sourcebook: Cross-cultural training methodologies. Washington, DC: Society for Intercultural Education, Training and Research (SIETAR), Georgetown University.

This is a comprehensive survey of cross-cultural training methods.

Penfield, J., Hansen M. I., & Mildner, C. (1986). When cultures meet face to face: The intercultural experience. A manual and resource guide. NJ: Penfield Associates.

Intended for use in university-level intercultural training programs, the text is designed to provide ideas and materials that can serve as catalysts for improving interaction between American and international students on U.S. campuses. The chapters provide a video guide, tips for trainers, excerpts from intercultural encounters, internationalizing the curriculum and campus life, and cultural adjustment.

Pusch, M. D. (Ed.). (1979). Multicultural education: A cross-cultural training approach. LaGrange Park, IL: Intercultural Network.

A comprehensive manual that applies the experiential learning methods of cross-cultural training to the training of teachers in multicultural education.

Samovar, L. A., & Porter, R. E. (1982). Intercultural communication: A reader (3rd ed.). Belmont, IL: Wardworth.

The book is designed to serve as a basic anthology for courses providing theoretical and practical knowledge about intercultural communication processes. The text is also helpful as a supplementary source for basic communication skills and interpersonal communication courses.

Sleeter, C. E., & Grant, C. A. (1988). Making choices for multicultural education. Columbus, OH: Merrill.

Taylor, C. A. (Ed.). (1989). Guide to multicultural resources 1989 - 90 edition. Madison: Praxis.

This guide contains a wealth of information on varied resources for African Americans, Asian Americans and Hispanics. Sections include: the arts, directories, media, organizations, etc.

Tiedt, P. L., & Tiedt, I. M. (1986). Multicultural teaching: A handbook of activities,

information, and resources (2nd ed.). Boston: Allyn and Bacon.

The text includes teaching strategies, over 400 classroom activities, and hundreds of sources of commercial and free materials for creating multi-cultural awareness. This book offers ideas that enable any classroom teacher to promote understanding through varied learning experiences.

Tyler, V. L. (1988). Culturgrams (Vols. I, II). Garrett Park: Garrett Park Press.

Culturgrams are capsulized summaries of the customs, values, traditions and lifestyles within a country. They are succinctly written in four pages and are updated every two or three years. Volume I includes the Culturgrams for the countries of North and South America and Western and Eastern Europe. Volume II contains Culturgrams for countries of the Middle East, Asia, Africa, and the Pacific.

Wax, M. L., Wax, R. H., & Dumont, R. V. (1989). Formal education in an American Indian community: Peer society and the failure of minority education. Prospect Heights, IL: Waveland Press.

Wurzel, J. (Ed.). (1988). Toward multiculturalism: Readings in multi-cultural education. Yarmouth: Intercultural Press.

Selected readings assist readers in developing a multicultural style of thinking, feeling, and self-awareness. The book combines human condition themes with cultural variation themes. It is personalized by including autobiographical accounts of cultural experiences and encourages readers to question their own cultural perceptions.

BIBLIOGRAPHIES

Baptiste, H. P., Baptiste, M. L., & Gollnick, D. M. (Eds.). (1980). Multicultural teacher education: An annotated bibliography of selected resources (Vol. III). Washington, DC: AACTE.

This bibliography includes materials to aid the teacher in developing units about ethnic groups. Special consideration has been given to materials that emphasize group values, social institutions such as the family and child rearing, and topics including community, neighborhood, work, and jobs.

Calvin, R., K., & Gollinick, D. M. (1975). Bibliography of multi - ethnic materials. South Bend: Ethnic Studies Heritage Program, Indiana University at South Bend.

Information pertaining to cultural pluralism is presented as it relates to African Americans, Hungarian Americans, Native Americans, Mexican Americans, and Polish Americans. The list offers a systematic approach to securing culturally pluralistic curricula materials for use in schools, institutions of higher education, and social, civic, and cultural organizations. Materials referenced include bibliographies, biographies, histories, as well as social interpretation, art, drama, fiction, literature, music, and audio-visual materials.

CARTEL: Annotations and analyses of bilingual multicultural materials. Austin:

Dissemination and Assessment Center for Bilingual Education.

Revised periodically, CARTEL is an informative listing for educators, librarians, and others interested in securing materials for bilingual multicultural education. The annotations attempt to inform, rather than to recommend or disparage. Annotations are based on the following criteria: (1) published or available in the United States, its territories or possessions; (2) include a source address; (3) used in the education of bilingual children; (4) contribute to staff training for bilingual multicultural programs; and (5) further the progress or success of bilingual multicultural education.

Ethnic studies bibliography. (1975). Pittsburgh: University Center for International Studies, University of Pittsburgh in conjunction with the Pennsylvania Ethnic Heritage Studies Center.

The computer was used to comb articles from 120 social and ethnic studies journals to provide the reader with this comprehensive bibliography. Teachers, researchers, and the general reading audience can select a specific ethnic group or a concept such as immigration or assimilation and be directed to the major articles written yearly on the subject.

Giese, J. (1977). Multicultural education: A functional bibliography for teachers. Omaha: Center for Urban Education, The University of Nebraska at Omaha.

This is a representative compilation of reference resources including books, bibliographies, dictionaries, journals and newsletters, funding sources, and organizations.

Multi-ethnic bibliography and supplements, 1974-1977. (1987). Columbia: Midwest Center for Equal Opportunity, University of Missouri.

This annotated bibliography is organized by types of materials including 16 mm films, filmstrips, sound recordings, photo aids, learning kits and packets, simulations and games, booklets, and books.

REPORTS

The Commission on Minority Participation in Education and American Life. (1988). One-Third of a Nation. Washington, D.C.: American Council on Education.

University Committee on Minority Issues. (1990, March). Building a Multiracial, Multicultural University Community. Stanford, CA: Stanford University.

JOURNALS AND PERIODICALS

AMERICAN INDIAN CULTURE AND RESEARCH JOURNAL
American Indian Culture Center
3220 Campbell Hall
University of California at Los Angeles
Los Angeles, CA 90024

THE BRIDGE: A JOURNAL OF CROSS-CULTURAL AFFAIRS
(Quarterly)
The Center for Research and Education
2010 E. 17th Ave.
Denver, CO 80206

FORUM (Newsletter)
National Clearinghouse for Bilingual Education
1118 22nd St., NW
Washington, DC 20037

INTERNATIONAL JOURNAL OF INTERCULTURAL RELATIONS
Pergamon Press, Inc.
Fairview Park
Elmsford, NY 10523

JOURNAL OF AFRO-AMERICAN ISSUES
Educational and Community Counselor Associates
1629 K St., NW, Suite 520
Washington, DC 20006

JOURNAL OF AMERICAN INDIAN EDUCATION
Bureau of Educational Research and Services
Arizona State University
College of Educaton
Tempe, AZ 85281

JOURNAL OF BLACK STUDIES
Sage Publications, Inc.
275 S. Beverly Dr.
Beverly Hills, CA 90212

JOURNAL OF ETHNIC STUDIES
Western Washington University
College of Ethnic Studies
Bellingham, WA 98225

MOSAIC
Institute for the Study of Educational Policy
2935 Upton St., NW
Washington, DC 20008

JOURNAL OF MULTICULTURAL COUNSELING AND DEVELOPMENT
AACD
5999 Stevenson Ave.
Alexandria, VA 22304

MULTICULTURAL LEADER (Newsletter)
Multicultural Materials and Services Center
144 Railraod Ave., Suite 107
Edmonds, WA 98020

JOURNAL OF MULTICULTURAL AND MULTICULTURAL DEVELOPMENT
Multicultural Materials, LTD.
Bank House
8a Hill, Clevedon
Avon BS21, Oxon 0X143UE
England.

SIETAR COMMUNIQUE (Quarterly Newsletter)
Society of Intercultural Education, Training, an Research
Georgetown University
Washington, DC 20057

CLEARINGHOUSE AND TECHNICAL ASSISTANCE AGENCIES

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
National Office
823 United Nations Plaza
New York, NY 10017
212/490-2525

CENTER FOR TEACHING INTERNATIONAL RELATIONS (CTIR)
Graduate School of International Studies
University of Denver
Denver, CO 80208

ERIC CLEARINGHOUSE ON LANGUAGE AND LINGUISTICS
Center for Applied Linguistics
118 22nd St. N.W.
Washington, D.C. 20037
202/429-9292

ILLINOIS RESOURCE CENTER
1855 Mt. Prospect Rd.
Des Plaines, IL 60028
708/803-3535

INTERCULTURAL DEVELOPMENT RESEARCH ASSOCIATION
5835 Callaghan, Suite 350
San Antonio, TX 78228-1190

MIDWEST BILINGUAL EDUCATION
Multicultural Resource Center
Inter America Research Associates
2360 E. Devon Ave., Suite 301
Des Plaines, IL 60018
708/296-6070

NATIONAL CLEARINGHOUSE FOR BILINGUAL EDUCATION
1118 22nd Street N.W.
Washington, D.C. 20037
1-800-321 - NCBE
202/467-0867

STANFORD PROGRAM ON INTERNATIONAL AND CROSS-CULTURAL EDUCATION (SPICE)
Littlefield Center, Room 14
300 Lasuen Street
Stanford University
Stanford, CA 94305-5013
415/723-1114

THE PROGRAMS FOR EDUCATION OPPORTUNITY:
Equity Technical Assistance in Race, Gender and National Origin
1005 School of Education
The University of Michigan
Ann Arbor, MI 48109-1259
313/763-9910

OBEMLA MULTIFUNCTIONAL RESOURCE CENTER

Service Area 5 - Arkansas, Illinois, Indiana, Louisiana, Missouri

Contractor: InterAmerica Research Associates
Midwest Bilingual Education MRC
2360 East Devon Ave., Suite #3011
Des Plaines, IL 60018
Tel: (708) 296-6070
Special Information Area: English Literacy for Non-Literate Secondary LEP Students

Service Area 6 - Iowa, Michigan, Minnesota, Wisconsin

Contractor: Upper Great Lakes MRC
Wisconsin Center for Education Research
University of Wisconsin, Madison
1025 West Johnson St.
Madison, WI 53706
Tel: (608) 263-4216
Special Information Area: Math and Science Program in Bilingual Education

PROFESSIONAL ASSOCIATIONS

ILLINOIS ASSOCIATION FOR MULTILINGUAL AND MULTICULTURAL EDUCATION
1855 Mt. Prospect Rd.
Des Plaines, IL 60018
708/803-3535

MULTICULTURAL PUBLISHERS EXCHANGE
P.O. Box 9869
Madison, WI 53715
608/244-5633

NATIONAL ASSOCIATION OF ASIAN-PACIFIC EDUCATION
c/o ARC Associates
310 8th St.
Suite 220
Oakland, CA 94607
(415) 834-9455

NATIONAL ASSOCIATION FOR BILINGUAL EDUCATION
1201 16th St., N.W.
Washington, D.C. 20036
202/822-7870

NATIONAL ASSOCIATION FOR THE EDUCATION AND ADVANCEMENT OF CAMBODIAN, LAOTIAN, AND VIETNAMESE AMERICANS
One S. Franklin, Suite 805
Chicago, IL 60606
312/444-2811

NATIONAL ASSOCIATION FOR MULTICULTURAL EDUCATION
P.O. Box 9983
Southern University, Office of the Dean
Baten Rouge, LA 70813-
504/771-2290

TEACHERS OF ENGLISH TO SPEAKERS OF OTHER LANGUAGES
1118 22nd St., N.W.
Washington, D.C. 20037
202/625-4569

SIMULATIONS, FILMS, VIDEOS

Cohen, A., Cox, M., Fant, O. D., & Kanter, R. M. (1980). A tale of O: On being different. Cambridge, MA: Good Measure

This is a trigger film used by trainers to elicit discussion regarding the consequences of being different, of being "the only one" or "the few" who are different from the majority. It can be used for discussing factors (such as race) that divide a group into "us" and "them."

Materials available include a facilitator's manual, script, bibliography, discussion guide, activity descriptions, program outlines, and handouts for five kinds of training programs keyed to an 18-minute corporate training version.

Kreamer, A. J. (1974). Workshop in intercultural communication: Handbook for instructors. Alexandria: Human Resource Research Organization (HumRRO).

The objective of the HumRRO Workshop in Intercultural Communication is to improve the participants' skill in intercultural communication by increasing their ability to recognize cultural influences in their own thinking. This handbook includes detailed instructions for administering the workshop, provides a guide to the scripts of the videotaped dialogues used in the workshop exercise, and describes methods for evaluating the workshop. Data obtained during an initial evaluation are included.

The recordings contain a total of 138 cross-cultural communication excerpts, grouped into 21 sequences. These are staged segments of conversations between an American and a "foreign" national, played by actors.

Minorities in the college classroom. (1986). East Lansing, MI: Department of Human Relations, Michigan State University.

Shirts, G. R. (1977). Bafa Bafa: A cross-cultural simulation. Del Mar: Simile II.

This is a game of intercultural interactions that can be used to begin a discussion of attitudes and behaviors people have when they interact with cultures different from their own.

The game usually involves a director, 1-2 assistants and 6-35 participants. Game equipment includes an instructions manual, audio tape of instructions, and game materials (pins, cards, etc.).

Shirts, G. R. (1978). Star power. Del Mar: Simile II.

How does it feel to be on the short end of an unequal distribution of power (or wealth)? This simulation dramatically brings home the experience. The game leads to the acquisition of wealth and power by one group, which is then given the right to change the rules of the game. The inequality is generally perpetuated by the power group and results in a rebellion by the other players. whether the focus is majority-minority, mainstream-ethnic, or rich nation-poor nation, here is a way to shed light on the nature of social, political, and economic power, and how it is used and abused.

APPENDIX A

PLANNING AND STATUS DETERMINATION COMMITTEE MEMBERS

Dr. J. Q. Adams ..... Western Illinois University
Mr. Larry AllenIllinois ..... Community College Board
Dr. Robert BarryLoyola ..... University of Chicago
Dr. Phillip J. Bowman ..... University of Illinois at Urbana-Champaign
Dr. Christina Brinkley ..... Southern Illinois University at Carbondale
Dr. Jerome Cain ..... Illinois State University
Dr. Garret W. DeRuiter ..... Eastern Illinois University
Dr. Charles Doyle ..... DePaul University
Dr. Nathaniel Felder ..... Southern Illinois University
Dr. Carol Floyd ..... Board of Regents of Regency Universities
Dr. Fred Hord ..... Knox College
Dr. James Macdonald ..... Northeastern Illinois University
Dr. Bansrajh Mattai ..... Joliet Jr. College
Dr. James Niss ..... Western Illinois University
Dr. Anthony Ostrosky ..... Illinois State University
Dr. Barbara Penelton ..... Bradley University
Dr. Howard Ross ..... Chicago State University
Dr. Janice Seitz ..... University of Illinois at Urbana-Champaign
Dr. Alfonzo Thurmon ..... Northern Illinois University
Dr. Emily Wadsworth ..... Northeastern Illinois University
Dr. Kathryn Ward ..... Southern Illinois University at Carbondale
Dr. Beatrice Wehrly ..... Western Illinois University
Dr. Sandra Westbrooks ..... Board of Governors of State Colleges and Universities
Dr. Reginald Wilson ..... American Council on Education

APPENDIX B

Executive Summary from a

Report of the Planning and Status Determination Committee

MULTICULTURAL EDUCATION: A RATIONALE FOR DEVELOPMENT AND IMPLEMENTATION

Prepared with Higher Education Cooperation Act Funds
Awarded by the Illinois State Board of Higher Education

to

Board of Governors of State Colleges
and Universities Acting on Behalf of
Western Illinois University

for a project entitled

Expanding Cultural Diversity
in the Curriculum and in Classroom Teaching

June 1991

Introduction

This report is based on deliberations conducted at a series of meetings held by the Planning and Status Determination Committee (PSDC). This Committee was formed as a part of a Higher Education Cooperation Act (HECA) grant entitled "Expanding Cultural Diversity in the Curriculum and in Classroom Teaching." The primary goals of this project are as follows:

1. To create a wider statewide recognition of the importance of diversity.
2. To develop a handbook or guide that will provide faculty and staff with information on how to change curriculum in order to include more diversity and how to change instructional techniques in order to meet the needs of a more diverse student population.
3. To provide the Illinois Board of Higher Education with a long-range plan of action to bring about a greater appreciation of diversity and to improve the instructional techniques required by a more diverse student population.

The recommendations contained in this report address the concerns expressed in Goals 1 and 3 above. Specific recommendations are presented for the Illinois Board of Higher Education, governing boards and colleges and universities.

Procedures

A survey of Illinois institutions of higher education was conducted prior to the first meeting of the PSDC in order (1) to determine the institutional view of multicultural education as reported in its mission statement, (2) to determine the extent of multicultural course and curricular innovation within each institution, (3) to determine the professional development opportunities available for faculty and staff, and (4) to identify the person or persons responsible for developing and carrying out innovative multicultural education programs. The deliberations of this Committee made extensive use of the survey results and numerous reports prepared by and for the Illinois Board of Higher Education in order to reach its recommendations.

These recommendations are based on a definition of multicultural education that characterizes multicultural education as a process "...designed to change the total educational environment so that students from diverse racial and ethnic groups, both gender groups, exceptional students, and students from each social class group will experience equal educational opportunities in schools, colleges and universities. A major assumption of multicultural education is that some students, because of their particular racial, ethnic, gender, and cultural characteristics, have a better chance to succeed in educational institutions as they are currently structured than do students who belong to other groups or have different cultural and gender characteristics." (Banks 1990) In addition to insuring success, diversity is to be valued in its own right.

"The valuing of diversity implies much more than tolerance, acceptance or attachment of programs extraneous to the central functioning of an institution. In valuing diversity, we come to understand and respect the different intellectual traditions and conceptual styles of the many ethnic groups that comprise America and to promote them as legitimate expressions of American intellectual and academic thought." (Hughes 1990)

Suggested Illinois Board of Higher Education Policy Revisions and Additions

The PSDC suggests that the Master Plan for Illinois Higher Education and the Report of the Report of the Committee on the Study of Undergraduate Education be revised to include, where appropriate, specific language that indicates the importance of a multicultural curriculum in colleges and universities. These modifications of existing policy statements will show the Higher Board's commitment and support to expanding the multicultural dimensions of college and university curricula and, at the same time, develop a greater sense of the value of diversity.

Planning and Status Determination Committee's Recommended Goals, Plans and Initiatives

The PSDC urges the Illinois Board of Higher Education to consider undertaking or expanding on the following activities.

1. Develop of a statement that articulates commitment to establishment of statewide goals and activities for inclusion of multicultural perspectives within higher education.

2. Involve governing board and institutional representatives in the goal-setting process and in the development of activities for inclusion of multicultural perspectives within higher education.

3. Include multicultural education as a priority area in the appropriation approval process. Identify initiatives that seek to implement and expand programs that speak to issues of multicultural education and cultural diversity.

4. Encourage program initiatives for funding that support multicultural education and cultural diversity.

5. Encourage the bringing together on a regular basis faculty development and multicultural education specialists from each institution to share strategies for improving curricula and instruction and to foster further faculty development.

6. Encourage the regular publishing of a multicultural newsletter. This newsletter would include information and materials on curriculum and instructional innovations, annotated bibliographies, and announcements on future meetings, grant funding, and network opportunities, etc.

The PSDC urges the governing boards, colleges and universities to consider undertaking or expanding on the following activities.

1. Revise college and university mission statements to reflect commitment to multiculturalism and diversity, and encourage curricular revision reflective of this commitment.

2. Include multicultural perspectives throughout the undergraduate curriculum and/or co-curricular activities where feasible and appropriate.

3. Recognize efforts to incorporate multicultural perspectives in the curriculum.

4. Establish incentive programs to encourage faculty participation in the development of activities and instructional strategies that support and encourage multiculturalism and diversity.

5. Initiate a visiting scholars program to bring in nationally recognized lecturers who focus on topics related to multiculturalism and diversity.

6. Initiate programs designed to increase sensitivity among the faculty to curricular and instructional issues associated with diversity and multicultural education.

7. Initiate a mentoring system that would seek to provide new faculty with opportunities to rapidly adjust to their teaching, research and service roles on their campuses with special consideration of the needs of a diverse student body.

8. Establish new faculty orientation programs that will attempt to more rapidly introduce faculty to the university environment.

9. Provide opportunities for faculty to receive special funding to be used for the purpose of integrating multicultural education within their courses.

10. Recognize individual faculty efforts to integrate pluralism and multicultural education as part of the tenure review process.

APPENDIX C

SUMMARY OF MULTICULTURAL CURRICULUM INITIATIVES

Augustana College Cross Cultural Perspectives Arne Selbyg
Rock Island, IL 61201-2296
A new graduation requirement that students have to take at least one three credit Cross Cultural Perspectives Course in which the primary focus and content deal with African, Asian, Australasian, Latin American, Middle Eastern, Native North American and/or Pacific traditions and Cultures.

Aurora College Multicultural Awareness Component
347 S. Gladstone Ave. of New General Education Program
Aurora, IL 60506

Barat College Academic Incentive Program Horace Staples
700 E. Westleigh for Minority Students
Lake Forest, IL 60045
The AIP focuses on the needs of minority students with deficient preparation for college. The program provides remedial educational support and personal counseling from specialists, career counselors and peers.

Blackburn College The Education Department is
700 College Avenue developing a course on American
Carlinville, IL 62626 cultures.

Bradley University EHS 120 (College of Education/Health Ray Zarvell
1502 W. Bradley Avenue Sciences)
Peoria, IL 61625
To help new students adjust to the University environment and to help expand understanding of cultural diversity.

Catholic Theological Union African Studies Program Michael Kirwen
5401 South Cornell Avenue
Chicago, IL 60615
The cross-civilization skills taught in the nine-week summer schedule are transferable to other cultures and religions those interested in doing missionary work elsewhere as well as those interested in a structured immersion into African life and reality may avail themselves of this opportunity.

Hispanic Ministry Ana Maria Pineda

Courses in Hispanic Ministry provide a style of theol ical education which is historically, culturally and religiously grounded in the Hispanic context and experience. Additional educational opportunities such as seminars, workshops, community dialogue and other special events are also available. Catholic Theological Union is cooperating with the Ecumenical Hispanic Resources Committee on Academic cooperation in Hyde Park and with other centers in the Chicago area to focus effective pastoral training responses to needs in the Hispanic communities.

Israel Study Program Joann Gehling
Each fall there is a quarter-length program involving lectures on Scripture and guided exploration of biblical sites in Greece, Turkey, Israel and Egypt. A re-entry seminar/retreat is conducted at Catholic Theological Union at the conclusion of the program to help participants relate their overseas experience to theology, spirituality and ministry. Students may earn up to twelve quarter hours of credit applicable to M.Div., M.A. and M.T.S. requirements.

Chicago City-Wide College Urban Agenda Curriculum Richard Tworek
226 West Jackson Revitalization Project Bobbie Bradley
Chicago, IL 60606
Development and implementation of an open entry/open exit competency based education program in Office Technology.

College of DuPage Title VI Grant to Internationalize Richard Wood
22nd Street and Lambert Road the Curriculum
Glen Ellyn, IL 60137
Upgrade curriculum for international content.

Concordia University Multicultural Education Committee Wesley Wilkie
7400 Augusta Street
River Forest, IL 60305
Regular newsletter to faculty/students regarding multicultural sensitivity. Incorporation of multicultural objectives in course prospectuses.

DePaul University National Association of Black Donald Shannon
243 South Wabash Ave Accountants (NABA)
Chicago, IL 60604
Provide networking and support for Black Accounting students.

Eastern Illinois University Afro-American Studies Johnetta Jones
Charleston, IL 61920
To prepare students to become knowledgeable about black culture and the role of black people in American Society.

Forest Institute of Professional Psychology Multicultural Needs of Clinicians Robert Moriarty
200 Glendale
Wheeling, IL 60090
To familiarize all students with ethnic-racial diversity as it pertains to clinical practice. To increase student sensitivity to ethnic-racial diversity.

Greenville College Hispanic Experience W. Richard Stephens
Greenville, IL 62246
Students from various cultural backgrounds live together in a residence center which is thoroughly Hispanic including decor, dining, celebrations, and language.

Chicago Minorities Program W. Richard Stephens

This is a cooperative effort by the college and the Whitman Corporation to increase and utilize resources to enroll minorities from Chicago and other areas.

Internationalizing the Curriculum W. Richard Stephens

Through sister college relationships with institutions in Taiwan, Africa, and Costa Rica student and faculty exchanges are carried out each year.

Illinois Benedictine College Skills Support Curriculum Development Joanne Harris
5700 College Road
Lisle, IL 60532-0900
To help racial, ethnic, and linguistic minority students achieve the skills needed for college and for the major of their choice.

Core Curriculum Review Phyllis Kittel

To determine the balance of multicultural studies and western civilization studies.

Illinois Community College Board Special Populations Grants Yvonne Singley
The community colleges' mission to serve all students creates challenges in meeting students' diverse educational needs. One way such diversity is addressed is through the Special Populations Grants, which fund special or supplemental services for students who are economically, socially, or culturally disadvantaged. In support of the open access philosophy of community colleges, this program helps ensure that all students, regardless of race, age, ethnic origin, economic status, academic
preparation, or physical disability, may pursue a college education.

Illinois Eastern Community Colleges International Student Program — Pam Swanson
233 E. Chestnut Street
Olney, IL 62450
To provide international exchange between Illinois Eastern Community Colleges and other countries.

Illinois State University Critical Pedagogy — Ron Strickland
Normal, IL 61761
Strategies for Enhancing Cultural Diversity in English Literature Courses.

Development/Infusion of Curriculum — Jerry Jinks

All course work for teacher education majors is responsible to NCATE and ISBE guidelines related to the infusion on multicultural concepts and provide opportunities for students to develop and expand knowledge of and appreciation for cultural diversity.

Summer Urban Program — Savario Mungo

Direct experiences with social service agencies and participation in tutorial programs in an urban setting.

Development of Integrated Curricula in Math, Science and Technology Education — John Dossey, Thomas Fitch, Franie Loepp

The purpose of this center is to design integrated mathematics, science and technology education curricula with particular attention to serving the needs of diverse populations.

Illinois Valley Community
2578 East 350th Road
Oglesby, IL 61348
General Education Requirement for AA & AS Degrees: "World Emphasis Requirement, 3 credit hours"

Joliet Junior College U. S. Department of Education, Title IV-A Grant to Enhance/Development International Studies and Foreign Languages — Bertha Arias Hevia
1216 Houbolt Avenue
Joliet, IL 60436
To internationalize courses across the curriculum and to infuse all co-curricular activities with an international/global perspective.

Judson College Educational Assistance Limited/College Opportunity Program — Jack Powell
1151 North State St
Elgin, IL 60123
To provide scholarships for students of underprivileged/multicultural environs.

Teacher Education — William Peterson

Prepare them to teach multicultural students.

Kaskaskia College International Consortium for Community Colleges in Cooperation with Illinois State University — Connie Stahlman
Shattuc Road
Centralia, IL 62801
To assist students who are interested in attending school in London, England or Solzburg, Austria.

Knox College Black Studies, Women's Studies, Religious Studies, Japanese, Asian Studies Programs
1 East South Street
Galesburg, IL 61401

Lincoln Trail College Internationalizing the Curriculum — John S. Arabatgis
R. R #3
Robinson, IL 62454
The purposes of the project are: (1) to reach more students by infusing international content into the business and economics curriculum and, (2) to strengthen and improve instruction in international studies and foreign languages.

Mennonite College of Nursing Transcultural Nursing Program — Gail A. Lamb
804 North East Street
Bloomington, IL 61701
To provide an avenue for personal and professional growth beyond the traditional classroom and clinical requirements. To provide students an opportunity to examine nursing care in a location culturally different from Central Illinois. To foster individual growth by meeting the challenges of living, studying, and working in another culture. To provide students the opportunity to develop the international dimension of their education and to gain new perspectives of the United States and its issues.

Monmouth College Freshman Seminar — Craig Watson
700 East Broadway
Monmouth, IL 61462
Cornerstone of General Education program. Taught by 12-15 instructors using common syllabus and readings. Content revised to reflect greater diversity in authors and themes.

Human Societies: Alternate Cultures — Farhat Haq

This component of the General Education program requires that each student complete a course, chosen from a list approved by the faculty, which focuses on a non-western culture.

Women's Studies — Carolyn Kirk

A minor available to all students focusing on feminist thought and the role and status of women in society.

Minority/International Student Orientation — Jacqueline Condon

Orientation for new students at Monmouth College includes special sessions and activities for minority and international students.

Minority Alumni Network — Robert Mason

This organization of Alumni works with minority students both to ensure their success on campus and facilitate their movement into careers upon completion of their academic work.

ACM Minority Scholars Program — Robert Mason

A program of the Associated Colleges of the Midwest, to which Monmouth belongs. Selects minority students aspiring to academic careers and supports a special program of summer research. Two to four Monmouth students to participate each year.

African American Studies Minor — William B. Julian

Not presently offered, but under development by the Curriculum Committee of the faculty. This program is expected to be in place fall 1992.

Morton College — Morton College Honors Program — Robert Ericson
3801 South Central Avenue
Cicero, IL 60650
It features an interdisciplinary seminar taught each semester by three faculty together for selected students. The Honors Program reflects our diverse academic perspectives and student diversity.

North Central College — A Center for Cultural Pluralism — Sally Davis-O'Shaughnessy
30 North Brainard Street
Naperville, IL 60566
Established to encourage cultural awareness and emphasize cultural diversity.

Office of Multicultural Affairs — Sally Davis-O'Shaughnessy

Created to enhance a diversified academic community and coordinate additional academic, social, and cultural programs to serve all students.

Oakton College
1600 E. Golf Road
Des Plaines, IL 60016
Non-self-contained programs: English as a second language courses; Coordinator for non-native students; Professional development programs for faculty and staff dealing with issues of multicultural education/cultural diversity; Lectures and community programs on these themes; General education requirement (since 1989) of a course that satisfies international studies criteria; Courses for credit in 9 different languages and noncredit courses in many more.

Olive-Harvey College Black Studies Conference Armstead Allen
10001 South Woodlawn Ave.
Chicago, IL 60628
The African-American Studies Department hosts an Annual National Black Studies Conference to address topics pertinent to the well-being and advancement of Black people and includes panelists from across the nation representing the full range of Black thought.

Community Management System (CMS) Martha Barnes

Offered through the ALSP, CMS is a placement, diagnostic and prescriptive program designed to track the achievement and progress of ALSP students in reading and math. The goal is to improve access to information regarding students' skill strengths and deficiencies and enable more appropriate academic advisement.

International Studies Program Homer D. Franklin

This program allows Olive-Harvey students to study for a time at colleges and universities in other countries. The pilot program has our students studying in Aalborg, Denmark. Plans are presently being made for programs in Canterbury, England, Salzburg, Austria and Queretaro, New Mexico. As part of the Queretaro program, students will study Mexican Culture and Society for eight weeks at the Instituto Technologicoy de Estudios Superiores de Monterey, one of the largest private universities in Mexico.

Bilingual Service Center Irene Toscano

Provides information for Hispanic students regarding College policies and procedures, offers bilingual services and provides assistance in Spanish to ensure the academic success of our Hispanic students.

Minority Science Improvement Program Warren Hurd

A program to encourage more minority college and high school students to become involved in our science programs.

Women's Center Ismay Ashford

A support group established to address the special concerns and interests of the female population of the College, including students, faculty and staff.

Richland Community College Business 227 - International Business Ted Along
1 College Park
Decatur, IL 62521-8513
Promotes understanding of interaction of foreign countries' marketplace practices and their interaction with the United States economy.

History 201 - The Origin and Development of Imperial China and Japan Grieve
Acquaints the student with the social, cultural, and political heritage of China and Japan.

History 202 - Modern East Asia Grieve
Acquaints the student with the social, cultural, and political emergence of China and Japan into the modern world.

Philosophy 215 - Oriental Philosophy Tom Morrow
Promotes an understanding of the philosophical traditions of the Orient, in contrast with the traditions of western cultures.

Rosary College General Education Requirement Change from One to Two Kinds of Course Experiences Regarding this Issue Louis Tenzis
7900 West Division St.
River Forest, IL 60305
Foster understanding of the international community or of countries outside the United States and develop respect and understanding for different cultures within American civilization.

Carl Sandburg College SU SC 2001 Ethnic Studies Jack Daddona
2232 S. Lake Storey Road
Galesburg, IL 61401
The intent of this course is to develop an understanding of the multivalued nature of our society with insight into the rewards and problems that cultural pluralism creates.

South Suburban College Committee for Global Awareness Michael Bequette
15800 South State St
South Holland, IL 60473
To infuse the curriculum with multicultural/international perspective.

Southern Illinois University Black American Studies Rudy Wilson
Edwardsville, IL 62026-1021
To foster the study of African-American culture, including literature and art

Peace Studies Ronald Glossop

To explore the dimensions of the problem of war and peace, particularly with regard to the impact of differing cultural points of view.

Russian Area Studies Veronique Zaytzeff

To promote facility in the Russian language and understanding of Russian culture.

Women's Studies Joyce Aschenbrenner

To explore the perspectives and contributions of women throughout the world.

Trinity Christian College Societies in Need Burton Rozema
6601 W. College Drive
Palos Heights, IL 60463
Three required January interim courses (2 weeks) in study of societies in need, foreign and domestic.

Truman College All Faculty In-Service Activities Ruth Burgos-Sasscer
1145 W. Wilson Avenue Workshop for ESL Faculty
Chicago, IL 60640
The In-Service Program creates awareness of different learning styles and behaviors of culturally diverse students. The ESL Workshop focuses on teaching techniques, etc.

Waubonsee Community College Undergraduate Review Project—Faculty Ad Hoc
Rt. 47 at Harter Road 1989-90 Committee
Sugar Grove, IL 60554
General Education requirements revised to include at least one 3-hour course with a world culture focus. Effective Fall 1990

EXCEL Program Gail Findley
Rich Healy
The program offers a curriculum and academic support service designed to meet the student's special needs. The program includes an orientation program, liaison with faculty and staff, tutoring, special academic classes, counseling services and tutoring.

Western Illinois University Cultural Diversity Cadre J. Q. Adams
Macomb, IL 61455
A faculty, staff and administrative committee organized to promote multicultural curriculum development and provide workshops and study groups to sensitize and provide skills in multicultural education.

Women's Center Linnea High

The WIU Women's Center has been established to provide women with the resources and support they need to remedy historical inequities and realize their potential as individuals and members of society.

African American Studies Department Abdi Sheik-Abdi

This program is designed to provide a Black perspective and an informed analysis of past and present conditions of people of African origin and descent.

Council on Curricular Programs and Instruction
All new courses must address how they will approach the content issues of the participation of women
and people of color.

The Multicultural Studies Component
of the New General Education Program

All students are required to take at least 3 credit hours from a select list of courses.

University 100 Karen Meyers

A course designed to introduce new students to university life which includes a component that emphasizes the need for understanding and appreciating cultural diversity.

Wheaton College Faculty Course Improvement Patricia Ward
501 E. Seminary Street Competition Grants
Wheaton, IL 60187
To encourage faculty to develop new multicultural courses or revise existing courses to include new multicultural emphases.

APPENDIX D

SUMMARY OF MULTICULTURAL INSTRUCTIONAL INITIATIVES

Barat College Curriculum Review of the general Elizabeth Fischer
700 E. Westleigh Education requirements
Lake Forest, Il 60045
Development/modification of curriculum

Christian Life College Intercultural Studies Wayne Wachsmuth
400 E Gregory
Mt. Prospect, IL 60056
To prepare students for cross-cultural communication.

Concordia University Student Teaching Seminar Lyle J. Kurth
7400 Augusta St
River Forest, Il 60305
Incorporation of sensitivity and techniques for incorporation into classroom settings involving school children with varied cultural backgrounds.

Highland Community College Orientation-Gender and Racial Kathryn Rossi
Pearl City Rd issues
Freeport, IL 61032
A two-hour block was added to our freshman orientation course to sensitize new students to gender and racial issues they may encounter while students at Highland and after they have completed their studies.

Kaskaskia College International Business Management Dorothy Pedtke
Shattuc Road
Centralia, IL 62801
International consortium has meetings off campus but little activity is known on campus concerning it.

McHenry County College Development of one or more multi- Emily Wadsworth
Crystal Lake, IL 60014 cultural Humanities course electives
Broaden current general education pattern to include one or more third world culture courses as a graduation requirement.

Principia College International Student ESL Program Mary Lu Fennell
Elsah, IL 62028
To provide integration into U.S. College culture; and, to better prepare non-U.S. students for academic requirements, especially writing and speaking English.

Sangamon State University A Course for Teaching about the Native American David Hilligoss
Springfield, IL 62794-9243
The purpose of this course is to explore the major issues and problems affecting the quality of life for Native American people and to raise our collective consciousness to sustain and support the native cultures of North America and the world. The focus of the course, American Indians: Problems and Solutions, is on specific problems affecting Indians, such as health, education, and economic development, as well as general concepts of sovereignty, self-determination, assimilation, colonialism, and capitalism. The course also investigates trouble spots among the three most populous Indian nations: the Cherokee, the Navaho, and the Lakota (Sioux).

Southern Illinois University Special Populations Joyce A. Combes-Small
Kesnar Hall
Carbondale, Il 62901
To identify, acknowledge and act on the health needs/concerns of the special populations. To assist students in maintaining and significantly improving their health and sense of well being and reduce illness and injury. To help these students pursue their academic career goals and personal objectives with a high degree of concentration, commitment and success.

Springfield College in Illinois Striving for Excellence: Faculty Development Program at SCI Karen Hunter Anderson
1500 North Fifth Street
Springfield, IL 62702
To provide faculty with opportunities to examine their attitude various students or cultures; to apply theories of multicultural to their teaching strategies or to their course syllabi; to share experiences regarding multiculturalism with other faculty.

Trinity Christian College Intersocietal Studies B. Rozema
Palos Heights, Il 60463
Six semester hour graduation requirement in study of societies other than Western.

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